THE UNITARIAN

APRIL, 1907

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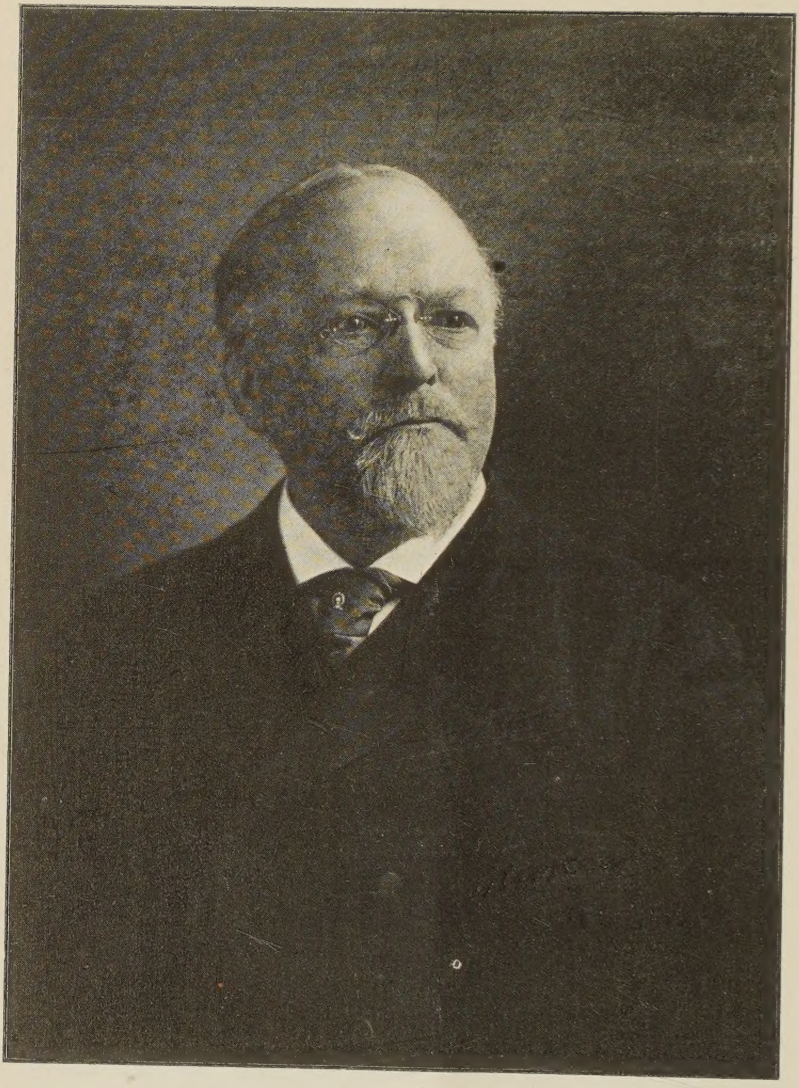

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Entered as second-class matter January 4, 1907, at the post office at Sidney, New York, under the Act of Congress of March 3, 1879.

THE time for the collection of the $150,000 fund in behalf of the American Unitarian Association is nearly gone, one month only remaining before May first. We are glad to hear of generous contributions already made, but something yet needs to be accomplished. For convenience, and even for better reasons, these contributions are largely made through the churches; yet the point should never be missed in any church that the gifts are ultimately individual. Whether a church of itself is rich or poor, closely or remotely related to any missionary enterprise; whether its minister of the time being may fancy himself to have a grievance against the Association or any one connected with its work or not, the fact should in no wise interfere with the opportunity being definitely presented once a year to every man or woman connected with any Unitarian church in our fellowship to contribute to the carrying on of our missionary work. We regret that some churches have the habit of appropriating its contribution from its treasury, rather than gathering it from the congregation. The sense of personal responsibility and individual participation in the business of extending our faith is cardinal to our instinct of congregational democracy, and no minister or church committee can wisely assume to withhold from the individuals in their congregation their chance to contribute.

The work of the A. U. A. is many-sided, and the business of church-extension is but one item listed in the catalogue of enterprises for which its income must be spent. Nevertheless the appeal is always made to the churches in the name of our missionary undertakings. When the plea went out for the raising of this special fund of $150,000 it was everywhere taken for granted that the cause behind the appeal was chiefly church-extension. It will be a disappointment to the vast majority of those giving if a considerable proportion of the gifts received without specification are diverted to other ends than the furtherance of our missionary work. And we have definite assurance that this will not be the case. Although other good enterprises are included in the Committee's recommendation, it is understood that only money definitely given for such work will be devoted to their furtherance.

Our friends the Christian Scientists seem to be in trouble just now. Perhaps, though, our phrase involves a contradiction of terms, Christian Science admitting of no possibility of the existence of "trouble" anywhere. But the searching articles of investigation published in *McClure's*, and the multiplication of suits to force an accounting for "moneys received" from those most closely associated with Mrs. Eddy, certainly must involve some things not quite pleasant from a "mortal" point of view, for those concerned. The thoughtful mind should always keep a clear distinction between the validity of doctrines and principles of truth *per se*, and the personality of those promulgating them; but the cause of any religious movement is hampered by any seeming tanglement of "commercialism" with its dispensation. We all abhor ecclesiastical scandals and are grieved at persecution; yet on the whole must not every truth-seeker, (including all genuine and faithful adherents of the Christian Science cause), rejoice that a searching method of publicity promises to clear up the vague sense of suspicion that has long hung over the administration of the "Church of Christ (Scientist)"? If the suspicions are unjust, the more positive and searching the investigation the better; if on the other hand they have any foundation of fact, the cause of righteousness will not suffer with its full exposure.

We are glad to learn of a movement amongst our Unitarian Men's Clubs, looking toward the formation of a "Layman's League." We only hope that the organization may genuinely "arrive", and not simply enter into a paper existence. A good many of our existing Unitarian Clubs somehow miss the point of real efficiency through misdirected purpose or poorly focussed intention. They need not be theological study classes nor ecclesiastical zeal-promoters to prove worth while. Inevitably the average Unitarian is keenly interested in the socialogical application of religion, and finds peculiar attractiveness in organization that looks for practical betterment; which is quite to the point. But we hope the League movement will vitally connect itself with our denominational ideals of definite truth-seeking, applied righteousness and a social progress that finds its expression in terms of *loyalty* and *responsibility* no less than in terms of "the open and inquiring mind" —and a good dinner.

We are rejoiced to learn that the Western Conference has prevailed upon Rev. Wilson M. Backus to retain its Secretaryship, and has persuaded the Green Bay Church whose pastorate he had accepted, to relinquish its claim upon him. Much of sacrifice is involved in this action we know; and the spirit manifest in it is most inspiring and genuine. Mr. Backus says of his decision in the March number of the Western Conference News-Letter:

To My Fellow-Workers:

It has been decided that I am to continue to live in my suit case. I have had a dream of again becoming a minister and experiencing the pleasures of study, reflection and quiet, but I am now awake and realize that I am recalled to my post of duty and that I must serve. When the directors failed to elect my successor after accepting my resignation, I was at once aware of my duty. The church of which I had become minister released me, and I am now back at the Secretary's desk. During the weeks of indecision there has been a perceptible falling off in the work, but it can easily be brought back to its former efficiency through our united work. The secretary is helpless without the co-operation of the ministers of our churches; his constant endeavor is to keep them awake to our opportunity as a denomination.

* * * * *

Now brethren, I have come back to the secretary's work with fresh enthusiasm and courage. I see where we can secure adherents and strength, I ask that you give, as heretofore, your loyal support to this work and let us strive together to bring about a more common acceptance of our views which we see and fully know are of the highest value to man. In them is all that is sane and helpful and it is our bounden duty to share our treasured faith.

An interesting sidelight on our Unitarian way of doing things is afforded in an article contributed to our columns on "A Possible Reason Why Liberal Episcopalian Ministers Do Not Become Unitarians". The writer himself was an Episcopalian of the high church order, and therefore knows what he is talking about on that side of it. He may not yet have grasped the full significance of our congregational birthright, however. It is not without system or without logical law; and as he hints, its spirit of freedom is a necessary condition of intellectual development and spiritual progress. Whether it is at the same time practically efficient as a method of missionary propaganda cannot so easily be said, we stoutly maintain, because it has not yet been very seriously tried. Our limitations in that regard we suspect are due less to the fact that congregational democracy is ill-adapted than to the fact that we have been very illogical and unsymmetrical in our present-day development of congregationalism—which is another matter.

LIBERAL ORTHODOXY AND UNITARIANISM.

The Secretary of the Congress of Religion, which has for its official organ *Unity* of Chicago, has written to several Unitarian ministers to discover their conception of the differences between "Liberal Orthodoxy" and Unitarianism, and some of the letters received have been published in *Unity*. All make interesting and significant reading and we wish it were possible to reproduce them all. We take the liberty of making some extracts which have vision and suggestion; realizing of course that such broken fragments may do injustice to the complete whole, and in some cases seem to throw the emphasis wrongly. Mr. Osborne, the Secretary, by the way, is a Congregationalist and his letters of inquiry were written in behalf of the Outlook Conference which represents as we understand, a fellowship of Liberal Orthodoxy

Rev. W. C. Gannett of Rochester, writes a most luminous letter from which we rend these passages:

If I judge you aright, your men are con-

sciously more under the authority of Jesus as his, and of the Bible as such, than we—and by so much are less committed to "Freedom of Rea on and Conscience in Religion." Again—forgive me this word if I'm wrong; I only write at your asking—do not many of you think clearly, and even, perhaps, say out in the ministers' meeting, what you but hint in the pulpit, or else fringe there with old phrases and hymns which make it safely dim to the people who listen? This not often from personal cowardice, but from a mixture of conscience with fear of results—from belief in the ethics of the "esoteric" and "exoteric" business, and the "milk for babes" and the "more things to say unto you, but you cannot bear them now" method, and infinite "elasticity of symbols," etc. * * *

Take the second principle: Fellowship in Religion. Do many of your progressive men venture as yet to exchange pulpits with a Unitarian or Jew, however deeply religious and a man of Jesus' own spirit you feel him to be? Some of you are really nearer to some of us than to many of your own more conservative brethren; but that is seldom openly avowed, and practical "fellowship" largely stops with the sect line.

Very definite, crisp and assertive is the reply of W. Hanson Pulsford of Chicago:

DEAR MR. OSBORNE: The Unitarian Church is the only one I know which in matters of theology definitely avows the scientific attitude in matters of belief. Liberal Orthodoxy practically sets a premium on conformity to what has been generally accepted. In place of any statement of belief we place a statement of our attitude towards truth as it changes and grows.***

These lead me to define Unitarianism as an alliance of free and independent churches, united in their endeavors to seek for truth as it reveals itself to unbiased inquiry and to apply it to the guidance and promtion of life.

The best part of a letter from President Southworth lies in his second distinction:

(2) A greater frankness, in theology. It is for the Unitarian, not one thing in his sermon and another thing in his prayer and another thing in private conversation with a friend. He is not apt to befog his mind with over-subtle distinction between truth which he is permitted to hold for personal delectation and truth which he may proclaim to his people. He is more concerned that his written confession of faith should square with his belief than that his public utterances should square with the creed which he has sworn to defend. To remain the minister of a church whose creed his reason repudiated seems to him something akin to the sin against the Holy Spirit.

He adds very pertinently:

And this brings me to the point which you may have had in mind in your inquiry, namely that so far as I can discover there is no doctrinal difference between Unitarianism and liberal orthodoxy at all, except insofar as what liberal orthodoxy is becoming Unitarianism is.

From Chas. F. Dole of Boston, comes this best of good sense:

I observe that tradition and sentiment make pretty nearly all the people who have been brought up with the Christian tradition shy of treating Jesus as an actual man, though we all have to confess that this is what we believe. But the "Unitarians" (if we must use the word), whom I know best are all in active motion under the impulse of the free spirit of truth; whereas, very progressive men of the "liberal orthodox" school still tend to a kind of sentimental Christology (as if Christ were their name for God!) and wish the world to believe (witness Lyman Abbott) that a great gulf separates them from the error of Unitarians! They will never tell the world what this error is!

This is all interesting, especially in the light of recent developments of what is known as "New Theology" in England. Meanwhile would it not be informing if some of our liberal Orthodox friends would as frankly define the distinction between us from their point of view?

"I trust in the living God, * * * I trust in the kindness of His law, and the goodliness of His work. I will strive to love Him and keep His law and see His work while I live. I trust in the nobility of human nature, in the majesty of its faculties, and the fullness of its mercy, and the joy of its love."—*Ruskin.*

Life Abounding

BY REV. W. HANSON PULSFORD

THE kingdom of God which Jesus proclaimed is emphatically not the heaven beyond the grave. The great discovery which he announced to his fellows was that he had found within himself a splendid new consciousness of the capacity and meaning of the life of God. He had learned to live more, existence had won for him a more vital quality; and the message which he delivered, the message of good news, is rightly interpreted by that follower of his nearly a century later, who tells us that Jesus came to help men to make the discovery that life grows more vital and fresh and keen and alert, when we know it as the opening up of God's life within our hearts.

It is interesting also that the emphasis is not only not laid at all on the hereafter, and absolutely on our inheritance of the great life here and now, but also that the emphasis is not laid upon goodness. It is not a case of promising men the good life as opposed to the bad life. That distinction is not made. The great teacher does not set up a new standard to which we are to conform, or impose upon men a new set of regulations and ordinances, as though their natural tendency was one which had to be counteracted by the power of some supernatural revelation, as though the world were the devil's world into which he came, revealing from without a new kind of life which men must learn to live. Strangely enough he set himself against the artifically good life, the religious life of his time. He tells his followers, Unless your righteousness be a better thing than the righteousness of the religious people, the Scribes and Pharisees, you don't know anything about the kingdom of God.

It is not in the least as though he said unless your righteousness be the righteousness of the Scribes and Pharisees more perfectly kept. He says, unless your righteousness be of a different kind from this righteousness of obedience to ordinance and commandment and form, you don't know anything about the kingdom of God. The righteousness which he brought was simply spontaneous, eager, vital, beautiful human life. He denied that men ought to keep the Sabbath because Moses and the elders had said so. The only ground for Sabbath keeping, or Sabbath breaking, is the demand within you that you find expression for the greatness, the gladness, the kindliness of the life of God which is your heritage. "I am come"—his interpreter tells us—"that men might have life and that they might have it abundantly."

That is the first and most interesting thing about the Teacher himself. His life was intensely interesting to him. It never lost quality. It was always worth while. When you go through the Gospels, and blue pencil all the things which cannot possibly belong to the Jesus of history, and then try to get at the real tone of the remainder, I fancy that is the impression it will make on you. What a quality this man's life had! How full of eagerness, and unfailing resource! How wonderfully strong and direct and vital it was!

When the stated hour of prayer came the Pharisee prayed even if he was hurrying along the street. Have you ever tried to enter into the Pharisee's mind and ask what the performance meant to him? Can you conceive of its meaning anything but little? Can you interpret it from experience of the good old habit which was ruined by the following of it, of hurriedly pattering through your prayers at night, because you thought you ought to? Many years ago I found that that empty habit, which I followed conscientiously until I had the courage to give it up, was of no real

value. There was no life quality in it.

Now turn to the Master. When he went up to the hill-top, as the record tells us, to pray, what did he do it for? Because he had to? Because it was the stated hour? Because he regarded it as a religious duty? No. He did it for the sheer helpfulness of it. It was an intensely delightful, wonderful, beautiful experience that he needed and sought. Just a little way off up there on the top of the hill, "after the grim daylight, night and the stars and the sea," everything about him suffused with divinest meaning and power, blowing like some gentle breeze into his very soul, until the tire and unrest and fret was all gone, and he had been made alive with the life of God once more, the blessed experience had come to him afresh that life is not the little, limited, cramped thing it often seems, but like a great tide waiting to rise even in the little creek of your living, if you only break down the barriers which lie between you and the infinite ocean of God.

There is the same quality in his relations to the folk about him. Don't you feel how intensely vital and natural they were? Never of the kind which often pass for human relations among ourselves. With us when two people have been "introduced" they ought to give a little jerk to their necks as they pass on the street, if they remember. Or they come under the intolerable nuisance of having to call upon one another and paying their "social dents" in the various ways only too well known to you, too often without the smallest idea of any vital or real relationship. The Master was full enough of vitality to make only vital relations. Think of what Peter or James, or John, or Matthew, or Martha and Mary, to name the best known of that little group of names which are all that have come down to us, were to him. Look at him among the children and the mothers and the common people that heard him gladly. It was a natural living intercourse to him. He had to get close to men because there was life in it. His fellowship had quality. There was a crying need in him for it, and the crying need found satisfaction even in unlikely places. That is where the charm and power of the man came in. That is where the real heart of his teaching was.

Of course he never preached sermons. It is a slander to call anything of his a sermon, whether on the mount or on the plain. He did not know what the official attitude towards people was. As he went around among them the simple, winsome life of him kept bubbling forth in word and act. Like seed dropped by the wayside, sometimes growing and sometimes not, falling on hard places and finding no root, choked sometimes by love of lesser things, but he scatters it from infinite natural resource, wherever it might fall. Why? Simply because he could not help it. All he said was just part of the joy of letting the life, the abounding life that was in him, have expression. His was one of the most natural, spontaneous, vital souls in all human history.

What was this sense of life? Would that I could tell you. We may feel after it and wonder about it. But we cannot get it by studying. You can only understand it in so far as it has been part of your own experience, and that falls infinitely short. Part of it at any rate was that he had found that the great life of God was in himself. His serenity and joy and strength, the deep laughter of content, the limitless friendliness of him, were to him God-given impulse. He was able to care but little about the things which happened to him because the bigness of God's life in his heart dwarfed them. That sense of the great life in him made unlimited kindliness, the spontaneous religion of native goodness, inevitable. He was giving it forth all the time because it was more blessed to give than to receive. Obedience to large and generous and splendid impulses was simply life to him. He had found that in himself. His religion was not in a law-book nor in a code, nor in a set of conformities, but was the

opening out of great natural motives, which were so obviously beautiful that he was not afraid to follow them and to be himself, and at ease in God's world.

In this he inevitably found deliverance from the Pharisee goodness What was wrong with that kind of goodness was that it was not natural, not good enough. It was genuine goodness of a kind. It was not, as we sometimes wrongly think, insincere. No devotees of religion were more sincere than the Pharisees. But to Jesus this saying prayers because they had to, giving alms because it was in the law, paying tithes because Moses, as a spokeman of God, had ordered it, arranging dress and views and habits in accordance with outside standards, was not good enough, had not the right quality for any man who really wanted to live, to feel that goodness is the stir within him of the impulses which belong to the rule of God in his soul.

The result is that, studying the life of Jesus even from the outside, he is a living figure amongst fossils. Herod, Pilate, the priests, those who authoritatively tried and condemned him were automata, poor, miserable, helpless machines. Among them he was a living man, free, fearless, simple, good with the genuine goodness which is only possible when a man loves it; loving his fellows because it meant so great a joy to him; relating himself to God not because God demanded it, but for his own sake; discovering that to relate yourself to God is only to relate yourself to the greater, fuller and freer life in you, and so moving like some radiantly natural, vital person among the stereotyped and fossil shadows of his time.

The writer of the fourth gospel looking back on him and on the results of his life said that Jesus came to be this to men; to take them away from the unreal and bring them into the real world; to deliver them from a dead and to give them a living religion; to take them away from external compliances and help them to live; to turn the dry bones of a consecrated and unreal past into a living present where human goodness upbuilds itself from within for the glory and the love of it. That was the discovery, and that is the message of Jesus. He has come to give to others what he himself had; to teach them what he himself experienced—the wonderful art or discovery of living. He had found in himself only that which to him lies latent in everybody.

We all of us are, without our having anything to do with it, part of the process of the unfolding of the great life. We need never know it. We need never be even interested in it. We may concern ourselves only with the mere external details, which we have in common with the savage, of providing for our physical comfort and gratifying our desires in moderation, with a kind of caution which passes for goodness. But that kind of life soon loses quality. It has no largeness of resource. In it we lose sight of life itself and allow to crowd in upon us the very things which shut the door between us and vitality.

But the Master found, and tells us so, that these outer things do not really matter half as much as you think they do, because in you there is a life which is big enough to be careless about them, glad enough not to fret about the disappointments which after all are paltry and only look large because they are near, and strong enough to smile at the empty shadows which men call success or the still more fanciful ones which they call applause. Men who feel within themselves what it really is to live, whose interests are those of the ever widening and broadening greatness of life itself, are intensely preoccupied, not with the selfish externals of the selfish life, but with the coming of vaster things, the growth of knowledge, the rise of man towards freedom, the slow moulding everywhere about us in ten thousand ways of the unseen city which humanity is building. They are instruments, channels of the greater life which is on the way. What life means for them is that within them are the higher aspirations and wide and deep impulses and splendid and gener-

ous affections. There is the free and fearless spirit. Religion for them is only another name for life, for living the grand, strong, serene life of men who have managed to be unswervingly loyal to the great things which, whether others recognize it or not, belong to the life of God in the soul of man.

That is the religion that is coming. That is the life that is worth while. That is the discovery which the Master made and proclaimed. It is the discovery which men everywhere are going to make. Just in so far as it becomes real to them life becomes worth while. Then many of the things about which men are now troubling their souls will have become obsolete and amusing, because there is only one thing that matters, and that is that you live. I do not mean, how many painful years you have dragged out in this monotonous round of existence, but, Are you really alive? Do you know the real life in the deep places of your soul? Have you felt the thrill of divine impulses lay hold of you and lift you?

Have you, even in distant imagining, learned what it meant to that peasant to walk like a white sun-lit living creature amidst the gray monotonies of his time? That is at bottom the only thing that is worth having. He says, seek first of all to set your heart before everything else on this, the reign of the Divine in your soul. What would it profit a man if he gained the whole world and were without that? To him, who are the blessed? Are they the popular, or the wealthy, or the successful? Not a bit of it.' They who hunger and thirst after this inner righteousness, who know even the sorrow of the search, who have found the beautiful life opening in their hearts until they saw something of God, who pass their years as those in whom there is something of the opening thrill and wonder of the infinite.

Let me put the whole matter to you as John Bunyan puts it when in the house of the interpreter before the fire in the wall. Christian sees men casting on it continually great buckets of water trying to quench it. But to his astonishment the fire instead of being quenched, only leaps up with a keener and fiercer glow. And when he asked of the interpreter, "Sir, how may these things be?" the interpreter took him to the other side of the wall, and there he saw how a hidden hand replenished the fire with living oil. What if we, week by week, amid the multitudinous racket which continually tends to lower and depress and make common the quality of our living, were in our place of public worship, to come, because the need of it is in our souls, into fresh touch with the infinite, which in the deep places of the heart feeds the real life of us with the oil which was the living oil of the gladness, of the vitality of the Master. Then we should begin really to understand the words from which I am speaking to you, and know what the gospel means when it says that the Master came to lead men on the way whereby they might discover life and the abundance of it and escape the barrenness and futility and hunger of the soul when men try in vain to find life in the tide of outward changes which come and pass and never really are. It is only as the unseen life within grows rich and large and free that we can know the abounding life which we see in him.

NOTE—This article is a reprint, by permission, of the last of a series of Mr. Pulsford's sermons published in Chicago, as they are preached at the Church of the Messiah.

Conference and Association Meetings

The annual meeting af the Western Conference will be held in Detroit, May 13-15.

The annual meeting of the Southern Conference will be held at Chattanooga, Tenn., May 7-9.

The Boston Anniversary meetings will fall this year in the week beginning May 19.

The "150,000-Dollar" Appeal and the Middle States Conference

BY REV. WILLIAM CHANNING BROWN

I venture to assert that no movement of this generation among our free churches has so stirred and caught the imagination of our people as this effort for "150,000 dollars" for Unitarian advance. Our churches in New England have all taken hold with a will. The people of Arlington Street Church, Boston, have contributed $14,000. A long list of societies double their last year's gifts and several multiply them many fold. Providence and Springfield make great gains.

But even more significant than our New England awakening is the interest and generosity of the churches of the Middle States. The Messiah of New York, leads, having sent $11,300, and Mr. Holmes writes me "I have called for $20,000!" All Souls' and Brooklyn First have not made returns but they will come in handsomely at the finish. I feel confident that Mr. Wright's people will take a strong hand; New Brighton doubles its gift and more.

Among the New Jersey churches Hackensack, Montclair and Plainfield double last year's gifts and Rutherford increases hers from $10.00 to $36.00. Meadville goes beyond last year, Jamestown is doing her full duty, and Yonkers gives $101 against $36.30 of last year. Northumberland, Pa., Dr. Priestley's church, founded in 1794, contributes $50, although the doors have been closed for many a year. In the north, Syracuse is working hard for $1000 and expects to reach that end. Rochester has sent more than last years' gift, and expects largely to increase the sum already raised. Beyond the Conference limits Cincinnati sends $400, Cleveland is working for at least $500, Detroit has on hand now $250. In the Southern district brave Washington sets out for $1000, of which $850 is now raised. Philadelphia First Church gives $1500 and may send more than this. Wilmington and Spring Garden, Philadelphia, and Hamilton, Canada, are doing their full duty. Our strong churches in Pittsburg and Baltimore and Germantown and Orange will take honorable places among the rest. *I fully expect that we may count on $30,000 for this 150,000-Dollar* Fund from the Middle States Conference alone. Last year the churches of the Conference gave scarcely over $2300.

All this counts for a great deal with us. Here is something substantial that we agree to establish. The work is really for the planting of twenty Unitarian churches! It could be much more ably conducted than it is, without doubt, in which case it would win much more support; but the truly interesting and significant fact is that we have got together on safe lines. We are growing in confidence in each other and in ourselves; we know that we can do something that really counts in a reasonably large efficient way. Let us all pull together for another month and we shall proudly come to the finish in victory.

ALL SOULS' CHURCH, COR. FOURTH AVE. AND TWENTIETH STREET.

The Original Plan of All Souls' Church. The Money for the Spire was Devoted Instead to the National Sanitary Commission

Our Historic Churches

VII. Church of All Souls', First Congregational Church in New York

BY GEORGE R. BISHOP

ON November 15, 1819, it was resolved, by the Society which had first named itself the Independent Church and Congregation in New York, that it should be known and incorporated as the First Congregational Church —a name which it still retains.

The first organization of this first Unitarian Society that was established in what even then promised to become the American Metropolis, was associated with a significant event in the annals of that form of American Congregationalism, the preaching in Baltimore in 1819, by Rev. William Ellery Channing of his famous discourse at the installation of Rev. Jared Sparks. On April 19th he "performed divine service" in New York, at the house of Wm. W. Russel in Broome St., which was attended by about forty of his friends. Requested to preach again on his

ALL SOULS' CHURCH, NEW YORK

Society Organized in 1819. This Building Erected in 1856

return from Baltimore, he "readily assented", whereupon application was made to the Trustees of the Medical College in Barclay St. for use of their hall for that and similar occasions. Science was tolerant; they consented. On this second occasion Mr. Palfrey of Boston accompanied Channing, and they held three services. That of the evening was particularly well attended, the record says: hundreds were turned away because of lack of room. Under these encouraging auspices it was determined to call a meeting to confer on measures for securing a suitable place for public worship where the privilege of hearing similar preaching might be enjoyed as opportunity offered. The conference was advertised for July 14th; a finance committee was appointed. The Society thanked Rev. Henry Ware for the assistance he had rendered in establishing it, and on Oct. 9th it began to take measures for building a place of worship of its own; resolving to confer with George Bond, Wm. Lawrence and Amos Lawrence of Boston, with reference to obtaining through them a loan for the purpose.

Its dependence on Channing continued. On Nov. 14th the society thanked him "for his late services", conducted "in the spirit of christian charity and enlightened zeal, adorned with all the graces of eloquence, and directed with a single view to the promotion of rational religion and true piety." On the next day the first Board of Trustees was elected—a Board of nine and the society received its permanent name. Prof. Andrews Norton also was thanked for services he had conducted. A "lady belonging in Boston" received thanks for her "munificent offering of $100." On January 14th, 1820, thanks were voted to Prof. Everett for the eloquent discourse he had delivered recently. Obviously, they aimed high, in seeking the best preaching in the pioneering of their new venture. In this same month they resolved to invite the co-operation of all who had been members of other churches, and others who desired to unite in forming a church; and to "prevent misconception and to correct erroneous impressions", they decided to publish a statement of their views and principles, appointing a committee to prepare and submit a draft of such a statement. Two days afterwards they thanked Rev. John G. Palfrey for his interesting and valuable labors of four months, and Rev. Henry Ware for services he had rendered. This was 38 years before Palfrey issued the first installment of his five-volume History of New England.

On April 29, 1820, Rev. Henry Ware officiated at the laying of the corner stone of their first church in Chambers Street. He declared in his address that the erecting of another altar by the society "was not in any spirit of rebellion or hostility, but in allegiance to conscience, to truth, and to God." The inscription on the parchment deposited in the stone stated that the First Congregational Church of New York, the building they were to erect, was "dedicated to the worship of the only God, through the only Mediator, founded on the great principles of the Reformation, the sufficiency of the Scriptures, the right of private judgment and liberty of conscience." "Founded May 24, 1819; incorporated Nov. 15, 1819." In July they voted to tender a call of the pastorate to John Brazer. He declined. They adopted a collection of psalms and hymns, and on January 20, 1821, dedicated their new edifice, Edward Everett preaching the sermon. This discourse displayed the elegance of diction and force of expression for which its author became celebrated when, having retired from the ministry, he entered on his career as a statesman. He said of the new edifice and of the responsible position of the new society:

"We dedicate it as Unitarians, not as a watch-tower of polemic warfare, not as a gathering-place of converts or proselytes, but that we may have the common privilege of worshipping God according to the dictates of our own conscience....The circumstances in which, as a religious society, you are placed, will render you a sort of model and exemplar of the doc-

trine you profess, in a community second to none in our country for extent and respectability....Can you look upon it as a small responsibility, that the estimation in which such a doctrine is held, and the progress it makes, in a community in many respects already, and destined perhaps to be in all, the metropolis of our country, depends on you? It is not then, the concerns of your own little flock, or the church you are founding, that are entrusted to you, but the cause of liberal christianity, in this portion of the American Zion."

On February 25, 1821, a covenant was adopted, signed by 24 persons in presence of Henry Ware, pastor of the Second Church in Boston. Subsequently 23 additional signatures were affixed,—down to Dec. 9, 1823, after which date only one appears, that of Henry W. Bellows, February 21, 1846. Henry Ware also presided at the meeting held January 30, 1821, at which, as per notice, the society met to adopt a Constitution. He stated "the nature of that form of church government denominated Congregational; that it was independent, accountable to none without itself but the great Head of the Church Universal....That the Constitution of the Church was matter of usage, not of written law: that each church might provide its own rules or by-laws, and in the insulated situation in which this society was found, it seemed necessary that they should be established in writing, by common consent." They agreed that it was desirable that they adopt a Covenant so broad that it would admit the serious christian, whatever might be his faith, not excluding even the Trinitarian or Calvinist, should such desire to join. No form of admission was to be required except subscription to the covenant, though the pastor and members might "reject the profligate and irreligious." The members of other christian churches were to have free access to the communion of the church. When the By-Laws were printed, as adopted on Feb. 14, 1820, and as amended down to February, 1893, the original Constitution was not included. Considerable modification in the details of administration had been made. It was specified, however, that "no subscription or assent to any covenant other than that approved by the society and to be found in the records, shall be required as a qualification for church membership."

On Nov. 12, 1821, the society appointed a committee to tender the pastorate to Rev. William Ware. He accepted and preparation was at once begun to instal him. He was ordained on Dec. 18, 1821, with an introductory prayer by Rev. J. Taylor, sermon by Dr. Ware, charge by Dr. Bancroft, ordaining prayer by Dr. Harris, right hand of fellowship by Rev. Henry Ware, and concluding prayer by Rev. John Pierpont. One of the hymns sung was composed for the occasion.

The pastorate, in general prosperous, was interfered with by a fatal epidemic which, as the record puts it, "depopulated a great part" of the city, and delayed the annual meeting.

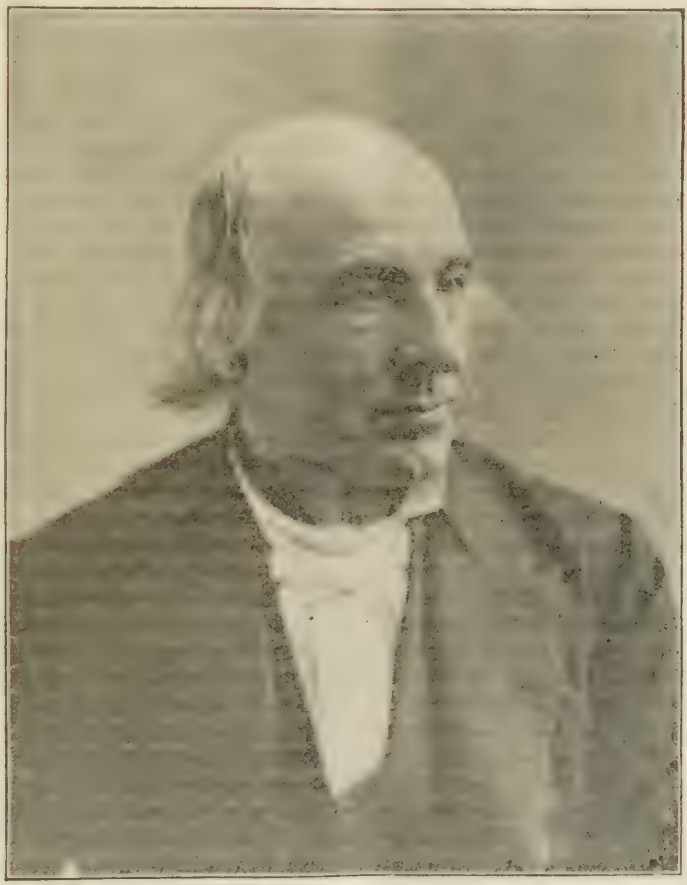
In 1836 the society "with the greatest reluctance," accepted Mr. Ware's resignation. He thought he was in some way responsible for a falling off in attendance on the evening services. They exonerated him from this, and desired him to remain. But he persisted, and went from them.

In the interval between this event and the ordination, early in 1839, of Henry W. Bellows, Dr. Charles Follen officiated. He was a German patriot, an accomplished scholar, had taught gymnastics, philosophy and literature in Boston, Cambridge, etc., and introduced the study of German into Harvard. Dr. Bellows speaks of him as "an honored and beloved friend of Dr. Channing" and eulogizes him for his high intelligence, scholarly culture and love of freedom, truth and honesty. From him Dr. Bellows received his own first lessons in German. His works in five volumes are in the Parish Library.

Dr. Channing and Henry W. Bellows supplied the pulpit many Sundays during 1838. On Nov. 24th the society decided to tender a call to the latter. He was ordained on Jan. 2, 1839. The

records show that Mr. Furness gave the introductory and the ordaining prayer and read the scriptures, Rev. E. Peabody preached the sermon, Rev. Wm. Ware gave the charge, Rev. Orville Dewey, pastor of the Second Church, gave the right hand of fellowship, and Rev. F. W. Holland of Brooklyn, made the concluding prayer. The hymns were by Rev. N. L. Frothingham, the second one written for the occasion.

In 1843 the unsafe condition of the edifice in Chambers St. compelled a rather hurried removal. A site for a new one was sought farther up town. Lots were purchased near Prince Street; they ran through from Broadway to Crosby St. The new building, which was named the Church of the Divine Unity, was completed and dedicated in 1845, and used by the society until sold to the Universalist Society of which Dr. E. H. Chapin was the minister. On completion, in 1855, of the new Church of All Souls, corner of Fourth Ave. and 20th St., that building was dedicated, late in that year, and has ever since been occupied as the place of worship. Here Dr. Bellows officiated till his last illness terminated his labors, his death occurring on Jan. 30, 1882, 43 years and 27 days after his ordination. Members of the society quickly raised a Memorial Fund of $50,000 for the benefit of his widow and family.



REV. HENRY W. BELLOWS, D. D.

The St. Gaudens *alto relievo* life size memorial tablet of him, now in the church, was unveiled in 1886.

While the services of this distinguished preacher and citizen are too well known to need narration, a word should be said about his labors during the Civil War. The late John Harsen Rhoades, who was for so many years President of the Board of Trustees and still longer a member of it, used to describe the reception in the church of the news of the fall in April, 1861, of Ft. Sumter. It became known to some, during the sermon, and at the close of the discourse was announced. The audience rose in a body and stood while the National anthem was sung, and from that time till the war ended in 1865 the flag was displayed from the church. When, in 1861, Dr. Bellows was chosen President of the Sanitary Commission, the society gave him leave of absence, continued his salary undiminished, and supplied the pulpit without cost to him. The Commission disbursed about $25,000,000 in its work of caring for and comforting the sick and wounded in camp and hospital. The writer of this sketch (the Treasurer of the church) remembers seeing him from time to time at some of the great war meetings that were held during that struggle; especially one occasion, at the Cooper Union, when, towards the close of the meeting he came on the platform, the dust of his journey up from the front still on his garments, when, called on to say a few words, he made the most stirring address of the evening. He was one of the founders of the Union League Club and wrote its history. He preached two discourses on the fortieth anniversary of his installation, reviewing his pastorate. He had obviously obtained considerable of his material for the early history from the same old records to which I have had recourse for this sketch, but was able to impart vividness to his narrative through recalling his own memories.

Between this First and the Second Church in New York, the latter established in 1826, the greatest cordiality has always prevailed. On some suggestion made long ago, apparently looking to a merger, though the statement is not specific, the First Church appointed a committee to consider and report; the committee reported adversely, having in mind associations and remembrances which it seemed needful to perpetuate, and expressing a disinclination to surrender that primacy which as the pioneer society in this metropolis it regarded as worthy to be remembered. Probably the two churches, each working out its destiny separately, have accomplished more for religion and humanity than they would have done as one consolidated society. In many works they have however co-operated: e. g., for the last three or four years they have together sustained the Friendly Aid Settlement house in 34th St., an institution which members of All Souls' started about 15 years ago, and in which they have probably invested more than a hundred thousand dollars. When by defection of two of its ministers the Second Church was in peril, the First Church made their cause its own, and rendered substantial assistance. The First Church also in a substantial way evinced great interest in the newer organization in Harlem. Dr. Bellows in his anniversary discourses dwelt more in detail on early services of this character rendered by it.

On Oct. 17, 1883, after an interregnum of more than twenty months, the church installed as its pastor Rev. Theo. C. Williams, who had not long before graduated from the Divinity School at Cambridge. He resigned in March, 1896. He survives and there seems to be no occasion for a lengthy reference to his pastorate or to that of his successor. Indeed, that of Dr. Bellows, assumed to be very well remembered, has been touched on but briefly. Mr. Williams had a strong taste for *belles lettres*, essayed many "flights of song"; even interspersed the sermons that constituted the bulk of the only volume he published while pastor, "Character Building (1893)," with poems of his own. He has since published a trans-

lation of Tibullus, and is said to have since completed one of Virgil.

Rev. Thomas Roberts Slicer, the present incumbent, was installed as pastor on Nov. 19, 1897. His activities in church and civic matters are well known. He has published four volumes since his installation, the last one, "The Way to Happiness," recently issued by the Macmillan Co. The society has grown and prospered under his pastorate. He has especially appealed to young men, graduates of Universities and others.

The society's early records and recent ones contain names of great significance. At and near the very beginning are found Van Polanen, Armitage, I. G. Pearson, Low, Cary, Russel, the Schuylers, the Sewalls, the Sedgwicks, including Catherine, the authoress, Joseph Blunt, Henry Wheaton, the U. S. Supreme Court reporter, author of works on International Law and for many years a United States Envoy at European courts; B. G. Wheelwright, father-in-law of John Harsen Rhoades, the latter of whom, lately taken from us, was long a Trustee and President of the Board; and somewhat later than Wheelwright, Peter Cooper and his son Edward who was for one term Mayor of the city; M. H. Grinnell, Wm. Cullan Bryant, the Messrs. Goodhue, Thos. Tileston, C. E. Butler, Jackson S. Schultz, A. F. Smith, Joseph H. Choate, the Allens, Dorman B. Eaton, Joshua Brookes, Wm. Bryce, Nathan Chandler, W. M. Prichard, Geo. Ireland Francis Skiddy, J. W. Goddard and still later his sons, Warren and Norton, beloved by the East Side for their interests in it and devotion to its welfare. When about two years ago the distinguished leader of the bar, James C. Carter died, he had left a note asking that his funeral services be held at All Souls'.

The collateral interests of the church are many, but cannot be discussed here. The Friendly Aid, already mentioned and relatively new, was founded in 1892. The Society for the Employment and Relief of Poor Women, which gives work to a large number of the deserving and pays them well for it, was founded in 1844; the Mission Sewing School in 1864; the Benevolent Society in 1871; the Sewing Circle in 1891. The first Flower Mission established in the city was organized by members of the society and still is active, with headquarters in the Parish House. The first Working Girls' Vacation Society was originated by an All Souls' lady. Its membership embraces many outside the church. For nearly twenty years the society has contributed to the general cause the use of the main room on the first floor of its Parish House for a New York Unitarian Headquarters.

The roll of present pew holders contains some names that are inherited from those that were registered on it more than half a century ago. One pew owner and regular attendant, Salem T. Russell, has been a member more than fifty years. A remarkable feature has been the loyalty of the members to the church, persistently show through all vicissitudes. They have cherished its traditions and its noble purposes, its many achievements, and have seemed to feel that within its walls they were

> In the folds of the hills of home,
> High places in Calydon.

The First Crocus

BY MARY E. MERRILL

The fragile cup
Thou holdest up
To catch the sun's bright ray,
To me doth bring
A glimpse of Spring
In all her sweet array.

Thy broken sheath,
Thy bladed leaf,
Tell of protecting care.
Their task well done,
The Spring's warm sun
Brings forth thy blossoms fair.

No porcelain rare
Can e'er compare
Translucent hues with thine.
Thy classic form,
Tho' earthly born,
Is handiwork Divine.

The Place of Music in Public Worship

BY REV. HERBERT H. MOTT

WORSHIP is a state of mind; a state of mind in which we recognize something as higher than ourselves.

This, however, is not all, for although Mount Washington is higher than ourselves, we do not worship Mount Washington. The Algonquin Indians worshipped it, but the Algonquins saw more in the mountain than we see. They saw life and power there. They believed a spirit brooded above those cloud-capped crags, sending forth at will the lightnings of retribution, or the sunshine of prosperity.

Therefore, they did what we cannot do, they bowed themselves before the high mountain. To the Algonquin warrior, the mighty mass was not merely a higher thing, it was a higher power, exercising an august authority over life and destiny. With that power and authority he sought intercourse. By means of worship, he endeavored to open up communication with the spirit of the mountain, that he might ask for blessings and offer thanks for blessings.

Worship, is, in fact, just this, namely, a state of mind which seeks intercourse or communion with a power higher than ourselves in order to ask for or to give thanks for blessings.

It implies the recognition, not merely of *something*, but of *someone* higher than ourselves. Being what it is, worship has, and can have, but two modes of expressing itself. It seeks for blessings by means of prayer; it offers thanks for blessings by means of praise. Within these terms all aspects are included. Adoration, aspiration, meditation, propitiation,—in so far as they are worshipful, are phases of prayer or praise. Is worship a good thing? Does it add to life? Is it of benefit to mankind?

The answer depends on the character and quality of the object worshipped. Some people go down on their knees to money. They grovel before it. From wealth they seek their blessings. To riches they offer their adulation.

Others, again bow down before dress and sing their hallelujahs—or mutter their anathemas—to the modiste and the milliner. For them clothes are the alpha and omega of existence. It is not necessary to despise either money or dress, in order to be able to see the adoration of these things, is a foolish running after false gods, as degrading as that idolatry in the wilderness, when the children of Israel fell on their faces before the golden calf.

If, on the other hand, the object be a worthy one, if it be, in the right sense, higher than ourselves, nothing but good results. The cult of beauty and the cult of truth, while not strictly worship are of a like nature and wherever they have taken firm hold of the human mind, they have been quickening and enlightening influences.

Nevertheless, we believe there is an object worthier and higher, even than beauty and truth,—that namely, of which beauty and truth are the manifestations—the power and the presence of the living God. We believe, further that the worship of this highest of all objects is not only a benefit but the most beneficial of all benefits. To extend this benefit to every one, is the peculiar work and mission of the Christian church. The Christian church is neither a concert hall nor a lecture room, but a place of worship. We go to church, seeking communion with God. We desire to open up intercourse between our souls and His, that we may obtain from Him, fresh blessings and offer thanks to Him for the blessings we have received. Christian worship is a state in which communion is established, intercourse opened up. Intervening barriers are thrown down.

Things before separated are brought together, mingled, joined and fused. When, as in true worship, the elements thus brought together, mingled, joined and fused, are the divine and the human, the outcome cannot but be of extreme advantage to the human. The descending rain touches and permeates the soil, and straightway life is quickened there. So, according to the theory of Christian worship, when the Divine Vitality touches and permeates the soul of man, life is quickened there. Man becomes surcharged with God—with God's power, with God's wisdom. The vitality of the human is renewed, regenerated, reinvigorated and endowed with a capacity to be and to do, as before, it was impossible to be and do.

To bring man and God together, that man may be helped—that he may go forth with faith and trust deepened, with vision cleared, with conscience quickened—is the high aim of Christian worship. Its essential note is prayer. The sermon is, as it were, an afterthought.

When minds are exalted, and made receptive, by communion with God, then the preacher seizes the occasion to speak the edifying and instructing word, but prayer is the main end and climax of every service of the Christian church.

If this high end is to be reached—if through prayer and praise, human and divine are to meet and coalesce, a certain condition is prerequisite.

Sounds coalesce, only when they harmonize.

Forces coalesce, only when they harmonize.

Human souls coalesce, only when they harmonize.

The like holds good of man and God, of the human and divine.

Communion through prayer and praise takes place, only when there is harmony and accord between God and man.

For such harmony and accord, three qualities of mind are necessary,—tranquility, humility, charity

We must so far conquer and overcome our personal doubts, worries, anxieties, fretfulness, irritations, and worldly cares, as to be able to think, not of them, but of God

While our minds are filled with conflicting schemes, ambitions, speculations, suspicions,—while we are agitated by jealousy and envy, while we are fearful lest this or that plan should miscarry, while we are inwardly groaning over disappointed expectations, and restive at social and material restraints,—the mind, it is obvious, will be unable to give itself to God. For that, tranquility is needed.

Pride is a barrier as insuperable as restlessness.

How can we bow with any sincerity before the Lord, while inflated with our own importance?

While we are counting over our smart sayings, our clever doings, our brilliant thinkings, we have no room left in our hearts for God.

So long as we remain puffed up with vanity, so long even as we are well pleased with ourselves, we do not feel the need of help from God.

In such a mood, our prayers are make-believe. Before they can become sincere and therefore effective, we must realize our shortcomings, and acknowledge our needs.

We can pray, only when our hearts are humbled. Charity is equally essential. How can he who hateth his brother be at one with the God of love? We deceive ourselves, if we imagine God will hearken to prayers from angry and resentful hearts, however sonorous be the periods, however hallowed the words in which they are uttered. Anger and all uncharitableness must be banished from our souls, before we can, in any true sense, worship the Lord of Hosts.

We come then, to this,—in order to attain the end of Christian worship namely, communion with God through prayer and praise,—it is essential that the mind of the worshipper should be tranquil, humble, charitable.

Our question is, how can music help in bringing about the state of mind?

Beyond doubt music has power to promote tranquility. It was believed of old that demons could be repelled by music. No spirit of evil, it was thought, could abide its melodies. When the sweet sounds of music crept in his ears, the fiend fled discomfited.

So is it with our restless passions. Strains of harmony, better than anything else, charm away the perturbations of an anxious mind, calm ruffled feelings and still the tempests of the soul. From the time when David, with harp and voice, stilled the unquiet soul of Saul,—to the present day, experience proves that no influence is so tranquilizing as music.

Humility also is promoted, the proudest and coldest heart softened, by a mighty tide of song. There is something in a large volume of sound that stirs our sense of reverence. Self complacency melts away, as the organ rolls forth its solemn peal. Vanity sinks out of sight amid those reverberating waves of harmony. In the grand chords of Palestrina, Bach, Handel, Purcell, there is an awe inspiring quality few fail to feel. No influences are more likely to warm a selfish heart to kindness, to stir emotions of good will, to open the well springs of human charity, than music. In the concord of sweet sounds abides a force which carries us beyond ourselves. We are rapt into a higher region, where the narrow selfishness of common life seems poor and mean. Music stimulates the emotional side of us and sets our sensibilities and sympathies aglow. Under its spell we reach a deeper realization of the truth of human brotherhood.

If music can bestow on the mind, tranquility, humility, charity,—then its place in public worship is a vital and a leading one. It goes without saying, however, that only good music will be of any avail. Only great and noble music can stir the heart greatly and nobly.

Only religious music written by devout men for devout ends can move us religiously. Vulgar airs, associated with worldly thoughts and subjects, light and popular melodies borrowed from frivolous sources, are worse than useless, as aids to worship.

To sing a hymn dealing with sacred subjects, to an operatic air, is more likely to injure than to help the spirit of devotion. Yet this has not infrequently been done. F. L. Humfreys, in his excellent little work on the "Evolution of Church Music," remarks that the well known hymns "O Sacred Head Now Wounded," and "A Charge to Keep I Have," have been sung to the tunes respectively of "Amid the Greenwood Smiling," and the "Prima Donna Waltz."

Not less to be avoided is the so called "popular" anthem, "with a sweet little tune for the solo soprano (very high), a line for the alto (very low), followed by a 'cute' little melody (with a tum-tum accompaniment) for the tenor, and half a line of growl for the bass, winding up with a grand crash for everybody, generally irrespective of the meaning of the words, astonishing and consequently delighting the congregation who naturally don't know anything about it, never having had an opportunity to learn." Instead of aiding worship such music degrades it and drives thoughtful people from the church.

On the other hand, music of the right kind is perhaps the most powerful of all influences to a prayerful frame of mind; anthems, for instance, such as those issued by the American Unitarian Association, and hymns set to tunes by such masters as Barnby, Calkin, Dykes, Handel, Hopkins, Smart, Stainer, Sullivan, Hodges, Parker; and the German chorale also.

If only our churches would make the study and practice of hymn singing, by the members of the congregation, a part of their regular parish work,—as they do in Germany, the hearty and helpfulness of our protestant worship would be vastly increased.

Many a heart that can be touched by nothing else is melted and expanded by the tones of the sweet singer, or the voice of the organ. St. Augustine was

moved to tears by the hymns of the great congregation in the church of Milan. The singing of the Christmas "Waits," in an English village, it is said, transformed the dissipated youth, George Reed, into the successful merchant and great philanthropist he afterwards became.

"Music," writes Hegel, "builds no permanent fabric in space. It has no form. It is a voice out of the unseen. Itself invisible, with neither shape nor tangibility, music makes us susceptible to the invisible. It stirs within us, as nothing else can, a consciousness of the reality of a world unseen."

While he wrote the Hallelujah chorus, it seemed to Handel that all heaven was before him, and the great God, himself.

"Next to theology," declared Luther, "I give the highest place to music, for thereby anger is forgotten, melancholy and many tribulations and evil thoughts are driven away."

Channing, in a letter to Blanco White, writes "I am conscious of a power in music which I want words to describe. It touches chords, reaches depths in the soul which lie beyond all other influences."

Music is the speech of the spirit, the language of the soul What we cannot utter but dimly feel,—*that,* music seems to say for us.

"Who can hear," says Shuttleworth, "the opening chords of the 'Dead March,' without a sudden solemnizing of the spirit, as if in the presence of the dead? Who can listen to the characteristic phrase of Mendelssohn's 'Hymn of Praise,' and not dart up an unspoken but deeply felt alleluia to the throne of God?

Music is not merely a mode of preaching, it is a form of prayer. It is the highest symbol of the eternal life. Its unbroken and unspoiled harmony is the true likeness of the rest, and of the activities, of heaven."

If music has so potent an influence for good, over the human soul, should not the Liberal Church regard it both as a duty and a privilege to support, by every means at its disposal, the use of beautiful music in public worship?

The devout singer, the consecrated musician, is as truly as though he were an apostle, or a prophet, a servant of the Most High.

It will surely be found at the last that he or she who by some tender melody, some sweet air, some moving hymn has touched the hearts of the people to higher aims and aspirations, has wrought more efficiently for God than conquerors and kings.

On the shoulders of organist and choir rests a grave responsibility. When their power for good or evil is fully recognized, it is to be hoped our congregations will take more pains in choosing church musicians, and will show, not only greater kindness and sympathy, to those on whom their choice falls, but also a deeper interest in the noble work organist and choir are called upon to do.

"Where Two or Three are Gathered"

BY GWYNNE MYRICK

1.

Not as a multitude we press,
O Lord our God, to worship thee;
May thy rich blessing none the less
Rest eager on our two or three.

2.

For we are met truth's dawn to see;
We dare to glimpse the wider view;
No past has had enough of thee!
'Tis larger seeking makes us few.

3.

Give us staunch courage in our quest
For holier gain of love and right;
Give us deep patience as we rest
Unshrinking on thy tides of light.

4.

Not all at once thy Best shall come;
And not all progress, seems the way;
And sometimes faith itself stands dumb;
And moods of doubting cloud our day.

5.

Give us yet courage of our doubt;
Perchance it serves for progress, too;
But grant, we ne'er may live without
The daring faith that keeps us few.

Contemporary Portraits

V. Rev. Thomas Roberts Slicer

SURELY the people who are distressed over the preponderance of the New England "tone" in American Unitarianism can find no grounds for their complaint in the personality of Thomas R. Slicer. The child of a Methodist clergyman in the days of more insistant itineracy may deem his place of birth little less than an accident; and that Mr. Slicer was born in the one city in the Union whose people have no right of franchise nor share in self-government, has its element of humor but no particular hereditary significance. Dr. Henry Slicer, the father, was indeed a notable man in Washington. A Methodist Episcopal preacher of much distinction, he was repeatedly elected chaplain of the United States Senate, in connection with his pastorates and responsibilities as presiding elder in that city and Baltimore. His son's way of education was not the University way; an affliction with his eyesight prevented that, and his mastery of a method and habit of truth absorption and intellectual scrutiny of the facts of life which make up the raw material of wisdom, because it came not easily after conventional modes, was doubtless all the more effectual for his later life work. But it brought him no college degree, nor scholar's prestige which count for so much in New England. The traditions and tendencies of his early development were moreover of an environment not precisely Bostonese, and doubtless his part in our denominational work is none the less interesting through the different quality of zest and achievement which has resulted therefrom.

Mr. Slicer began as a Methodist. There may not be many traits left to indicate this origin, and yet after all there are some good Methodist characteristics which will never be entirely rubbed off from his personality, though he live to the day when all the world shall know no church but the Unitarian —which will not be to-morrow.

Mr. Slicer's invasion of the city of New York, of which he is now so much a part, dates considerably back of his coming to All Soul's Church, and was by way of Brooklyn, where he was settled over the New York Avenue Methodist church in 1876. He made his first approximation to the Unitarian stand by way of Congregationalism, leaving a Methodist Church to take the pastorate of that Park Congregational Church in Brooklyn which was so closely associated with Beecher's ways of much mitigated Orthodoxy. Here the final definite step was taken a little later which brought him into the Unitarian household of faith; and we suspect that with him, as with so many others entering our ranks, the last decision was one of ethics more than theology;—the determination not to trifle with one's soul's already attained glory of a larger faith by striving to cramp it into the confines of a pseudo-orthodox liberalism.

It was in 1881 that Mr. Slicer came amongst us, to take charge of the strong and influential First Church in Providence, R. I. From there he went in 1890 to the Church of Our Father in Buffalo, where he would doubtless have remained gladly to the present day had not denominational powers insisted upon his taking hazards of the exceedingly critical but important work at All Souls' in New York. For ten years he has served here; and although Unitarianism is but an obscure and neglible quantity numerically in this city where Protestants of any sort are in minority, and where the towering strength of Presbyterianism and Episcopacy overshadows all else, there are but two or three clergymen in the city whose names are as well known, or whose influence is more widely felt.

Mr. Slicer's personality is marked by a surprising versatility of gifts, without that attendant dissipation of power which usually attends versatility. First of all he is a preacher pre-eminently of the first rank amongst us:—few men as much in demand for all sorts of denominational functions as he. A cogent thinker, with wide ranging sympathies and singularly alert imagination, with vigorous convictions and robustly masculine fibre of personality, he adds to it all a rich copiousness of language, a poetic nicety of fancy, and a quick-leaping play of wit which give a commanding brillancy to his pulpit work. Much of his power is lost perhaps in his written page; nine-tenths of his power lies in a virile personality which cannot be transmitted to words, and yet his published books, which are made up usually of revised sermons, have a large sale, and a distinctive charm... But Mr. Slicer has definite ideals about preaching which preclude a certain sort of literary vogue. "The preacher's work is like that of an advocate before a jury, not like that of an essayist or a University lecturer", he said once when asked why a certain course of sermons could not be made into a book. "My business in the pulpit is to convince and persuade souls to their spiritual advancement; not to inform them or educate them in any line of scholarly edification". Though so actively interested in civic affairs he will never consent to use his pulpit for other than spiritual and religious ends. The services of All Souls' Church are always dignified, impressive, and with distinctive religious tone.

Outside of the pulpit Mr. Slicer is conspicuously in demand as an after-dinner speaker, and "speaker for occasions" which tells its own story. Perhaps no public speaking is more to his taste however than his addresses at the Cooper Institute meetings on Sunday evenings when a crowded audience of men most of whom rarely enter church doors, sit to hear him speak for perhaps an hour, and then have their time of questioning and comment. The rapid fire of searching questionings challenges all that is "sportsmanlike" and virile in the speaker's mind, and the demand for quick retort and ready exposition tests all that a man has of genuine conviction and well-squared mastery of ideals. Mr. Slicer's success in meeting the test is uniquely exhilerating.

But Mr. Slicer has been much more than a preacher in his various pastorates. His congregation in Buffalo numbered more lawyers in it than perhaps any other congregation in the land, and much of his hold on these men was due to his readiness to share with them civic responsibilities and enter into the practical problems of municipal reform. In New York his influence in public affairs has been not slight, although always scrupulously kept separate from all partisanship. His share in the enterprise of getting telegraph wires out of the poolrooms was significant; while his part in bringing about better conditions in connection with the race tracks has brought him into the lime light of public attention more than once. Some men insist that Mr. Slicer has blundered in his endeavor to reform. Anthony Comstock uses more abusive language;—which seems to disturb nobody. Attorney-General Jerome, who is in position to know some things, certainly does not equivocate his opinion. He says:

"I sometimes think with shame that a minister in the City of New York, all alone, has done more to strike a blow at the evil connected with the poolrooms than the whole administration of justice in the four counties of the City of New York.

I think Dr. Thomas R. Slicer, all alone, by his persistent patience, has done more to abate this nuisance than the four District Attorneys in the counties included in this greater city and all the criminal courts combined."

But those who know Mr. Slicer as the brilliant preacher or the resolute sharer in civic activities may miss very much of the quality of his personality, if they have not had acquaintance with his interests in literature. His Brown-

ing and Emerson classes at the Parish House have been a delight to many people who have actually no contact with him in any other way. Once a week through every winter he has met this growing company who have studied these prophets with him. And if as some admirer has sometimes said, "More of Mr. Slicer than of Emerson in this morning's talk", somehow, to the admirer at any rate, that has not seemed a fault. His little study of "Shelley, An Appreciation", has distinctive merit.

Of course the superabundant vitality of a robust personality is a large part of the secret of Mr. Slicer's success. It is not obscured or diluted by any affectation of humility or self-effacement. There is a good old-fashioned phrase which undoubtedly describes Mr. Slicer's dominant mood and source of power:—He "enjoys himself" prodigiously, and most of the time. He is at home with his own soul with constant comfort, and the best of company for other people because he is always his own good company. But beyond that, of course, he is possessed of a rare spirit of inspiring and illuminating sympathy and human fellowship, because he so thoroughly lives the human life himself.

Conference of the Middle States and Canada

FOUR churches are now without pastors in this department: the First Church in Buffalo; Parkside Church in Buffalo; the church in Gouverneur, N. Y., recently vacated by Rev. Mr. Beers, who has taken work in Youngstown, O., and New Castle, Pa., and the church in Barneveld, N. Y., whose former pastor, Mr. Graves is just assuming charge of the churches in Passaic and Ridgewood. It is hoped that all of these places may be soon filled and our ranks again unbroken.

The best mark of successful church extension enterprise is perhaps promptness in reaching the church-building stage. We have in our department just now, at least four conspicuous efforts of this sort with distinctive missionary purpose behind them. One of these is presented in another place by an excellent picture and description by its minister, that of Schenectady, N. Y. Local conditions have retarded this society somewhat in its possibility of building, but now it seems to have arrived and much pluck and energy is being put behind its enterprise.

At Allegheny, Pa., is another society which, hardly more than a year old, is already considering its building proposition, having secured a most fortunately-located lot, and having an architect at work on plans which we hope to present in our columns before long.

The society at Lancaster, Pa., also has a most desirable building site, which was presented to it by a member, and its plans have already been put on paper, presenting a scheme for a graceful and dignified stone structure with well-appointed rooms.

At Elizabeth, the gift of the Rev. Mrs. Blackwell of a well-placed building lot opens a new chapter in the development of a very plucky congregation. Nearly a thousand dollars have been raised toward building and about $4000 more are needed.

In every one of these places the people at home have made sacrifices, and borne bravely their local burdens, and put forth their utmost energy in their own behalf. Every one of them stands for a missionary church in the sense that success means not merely success for the local church, but denominational advantage for us all. It is inevitable that all these churches will need help from friends outside; and it is promised that if the $150,000 fund is raised each shall receive some part of it. Another good argument why our Middle States and Canada churches should contribute generously to this fund.

A Modern Instance

AN interesting phase of interdenominational comity—or something else—is presented in Canandaigua, N. Y. In that city there are now Congregationalist, Episcopal, Methodist, Baptist and Presbyterian churches, the ministers of which form a Ministerial Association. Recently our Universalist friends have taken steps toward the establishment of a liberal church there, which seems to these brethren in Christ already on the field an obviously unwise and undesirable performance. They had at once the courage of their opinions and the courtesy of their Christianity, however, and instead of attempting to thwart the ends of the Universalists by indirect means, frankly addressed to them a letter full of good fellowship, stating their case.

"In a spirit of fraternal affection for you" they write; "of regard for the greatest good of the village and of devotion to the largest interest of Christ's Kingdom, we ask you to forego the formation of another Protestant church in the village of Canandaigua. Our reasons for so unusual a request are as follows:

1. The village of Canandaigua is amply supplied with church facilities. * * * The seating capacity of these churches is not less than 4,000. There is room and to spare for all who desire to worship God. There is a welcome twice over for all who will enter the door of a church. No one, rich or poor, high or low, need be turned away from the house of God.

2. Among these churches already existing, there is found such variety of service, custom, government and statement of faith that it would seem that any genuine Christian, whatever his conviction, could find a congenial home. As a matter of fact, in our churches are already found people of every shade of Christian belief and God is our witness that it has been our purpose to order the service of His house that every soul should be profited by the hour of worship. * * * There is room for you in our churches in the spiritual as well as in the physical sense. * * *

4. Canandaigua has a right to view with apprehension the financial burden of another religious institution, involving the necessary expenses for salaries and maintenance. * * * In the name of Christianity there is already a ceaseless stream of bazaars, sales and suppers. From the unnecessary increase of this financial burden Canandaigua may well seek to be delivered.

* * * *

In conclusion we desire again to express our Christian affection for you and to assure you that our request is in the spirit of Christian fraternity. If you consent to make your church home within our community, we pledge you a continuance of the hospitality you already know, and we will gladly share with you the responsibilities and privileges of the household of faith,

This was all delightfully cordial in spirit and tone, but not quite convincing apparently, for the Universalists replied with a letter also full of Christian courtesy but with unyielding purpose. After complements they say, (among other things):

1st. We take note of several churches which you have enumerated and of their ample seating capacity; but still bear witness to the fact that there are large numbers of people in Canandaigua who do not attend any one of these several churches because they cannot subscribe to the creeds upon which these churches are based.

2d. * * We doubt if it is possible for any Universalist to find himself in essential agreement to the creeds to which you as ministers of the gospel of Jesus Christ are bound by the sacred oaths of your ordination vows, although he might agree with the word spoken in your several pulpits from Sunday to Sunday: so that fundamentally there is no room for us in your churches in the spiritual sense of the word, notwithstanding your declaration to the contrary.

3d. We rejoice in the movement that is abroad looking towards church unity, and as you have suggested that the present day preaching of the gospel in Canandaigua is in essential agreement with the Universalist belief, we would gladly welcome you all into one great church, based upon five fundamental principles, to wit; 1. The Universal Fatherhood of God. 2. The spiritual authority and leadership of His son, Jesus Christ. 3. The trustworthiness of the Bible as containing a revelation from God. 4. The certainty of just retribution for sin. 5. The final harmony of all souls with God.

Surely this was all creditable for both parties concerned, though it was a bit characteristic of our Universalist friends not to miss their chance of explicit dogmatism in the liberal cause. We understand that the Universalist Society in Canandaigua will continue.

The Isles of Shoals Summer Meetings will be held July 7-14.

PROPOSED NEW CHURCH AT SCHENECTADY, N. Y.

The First Unitarian Church, Schenectady, N. Y.

MINISTER, REV. ALBERT WILLARD CLARK

UNITARIANS in Schenectady are deeply interested in the building of their new church. The accompanying sketch presents an attractive architectural plan, admirably suited to its environment and especially satisfactory in its provision for the growing needs of the society. Six years of waiting and hope are about to be fulfilled. When Mr. Morehouse summoned Mr. Slicer, Dr. Brundage and Dr. Calthrop to Schenectady early in 1901 for the organization of a new church, he believed greatly in the opportunity that then existed. To-day the opportunity is as much greater, as a city of seventy-five thousand people is greater than a city of only thirty thousand. Schenectady has grown remarkably and is still growing. The "faithful souls" who pledged themselves six years ago are as eager for their cause now as then, and though many changes have come, they have continued steadfast in their purpose to establish a church of our name and faith.

The Schenectady Society has been aided by the American Unitarian Association and owes its continued existence to the Association's financial support. The building of a church will amply justify the wisdom of all that has been done. The special committee having charge of the endeavor to raise $150,000 for the missionary work of the Association this year has issued an appeal for twenty churches, of which Schenectady is one among ten owning land and ready to build. We second this appeal in our behalf, as well as in the name of others who like ourselves await its answer with great hope. May the unfailing generosity of our churches and people prove itself equal to the call! The cause of the Association is the cause of the churches. To its welfare and service all alike are pledged.

The construction of the building represented by this sketch will be of wood bearing a surface of roughly finished cement panels, outlined in heavy weather stained timbers. The interior walls will have a high wainscoting, stained in harmony with the roof-timbers and pews.

The Society owns a site, splendidly situated in a growing residential section of the city. This site is valued at nine thousand dollars and is free from encumbrance. In its purchase the Society was generously assisted by the branches of the National Alliance and other interested friends. This substantial asset is back of the Building Fund now in progress of completion. The church as planned will cost from ten to twelve thousand dollars; of this amount three thousand dollars have been secured. The Missionary Fund of $150,000, if placed in the hands of the Association, will make addition to our resources. If sufficient funds are available, the work of building will be started the first of June. The plans provide for the ultimate erection of a parsonage, a part of the present site being reserved for this purpose. The church auditorium will have a seating capacity of two hundred and seventy-five and will be so arranged that the Sunday School room can be used when needed in addition. The Sunday School with the ladies' parlor adjoining will provide for a hundred and fifty. Underneath the Sunday School there will be a large social hall with kitchen service, which besides being used as a dining room will serve as a gymnasium for boys and girls afternoons and as a club room evenings for young men.

Special work will be undertaken among the young people of the city, of whom Schenectady by unique circumstance has so many. The Society is essentially a society of the younger generation. With few exceptions its

members are under forty five. Seven of its nine trustees are under thirty-five. Half of its families represent young people who have been married less than ten years.

Since its organization the ministry of the church has been served by Rev. J. C. Hodgins, Rev. Fred Van Hoesen and Rev. Charles P. Lombard, Mr. Lombard's pastorate of five years having but recently terminated. The writer has just begun his ministry in Schenectady. The opportunity for work will be greatly enhanced with the new church, his present facilities in the Assembly Hall of the Public Library being very much limited. The Society is grateful for the friendly assistance it has had in the past and pledges itself to the obligations of the future out ot steadfast loyalty to our common faith and cause.

Meadville Theological School

AMONG lecturers at the school during the present season the following have been notable·

Brig. Alexander Lamb of the Salvation Army, on the practical results of Gen. Booth's social scheme.

Rev. Frank L. Phalen of Fairhaven, Mass., on the Work of the Ministry.

Rev. Wm. R. Lord of Rockland, Mass., on Birds, and also on the relation of the ministry to civic reforms.

Mr. Clinton R. Woodruff, Secretary of the National League, on Municipal Problems.

Dr. Henry G. Smith on Hebrew Prophecy as seen in Amos and Hosea.

Dr. Charles Horswell on Old Testament Literature.

Dr. Henry Preserved Smith on Old Testament Theology; an extended course.

Prof. Maurice Bloomfield of John Hopkins University, on the religion of the Vedas, (six lectures.)

Surely this range of topics, augmenting the regular work of the school gives indication of a breadth of interest and scope in the work of the school most gratifying.

A Possible Reason Why Some Liberal Episcopalian Ministers do not Become Unitarians

BY REV. HARRY ELMER GILCHRIST

DURING the "Crapsey Heresy Trial" the question was not infrequently asked, Why do not Mr. Crapsey and others of like mind in the Episcopal fold come to us? We know that there are many who hold views which a microscopic examination could not distinguish from Unitarianism doctrinally, and we are amazed at what appears to us to be the moral blindness which they betray. We are wont to hurl charges of a serious nature against their position, and we show a feeling of contempt for them.

It is indeed true that in the last analysis they cannot be justified by strict ethical law in continuing to occupy a position where belief and profession do not correspond; yet it does not follow that they could or should come to us.

Institutional religion is expressed under the twofold form of theology and polity. One is the intellectual aspect and the other the economic relation. To the Episcopalian, church polity occupies a position of almost equal importance to theology. The whole theology of Episcopacy with its great antiquity; its Apostolic Succession;its threefold order of Bishops, Priests and Deacons, and its splendid and majestic Canon Law, in which there are clear and distinct definitions of the powers and functions of ministry and laity, is deeply imbedded in what the Episcopalian terms the church consciousness. These are of vital importance to him, necessary to the being or at least the well being of the church.

It is quite possible that one may come to differ from his church in theology and at the same time cling to its polity tenaciously. To him the ideals of his church stand out in the polity as fully as in theology, and to some even more so. And right here lies the embarrassment to those who desire to do the right thing.

Suppose, for instance, that one of these liberal Episcopalian ministers finding himself out of theological touch with his church takes it into his head to look us over with a possible view to throwing his lot in with us. He examines our religious attitude theologically and is charmed. It is just what he has been looking for, and it appeals to him most attractively. But here he is only half through; the matter of polity must be considered. He turns to our laws, and he finds no law, nothing to tell him just what a Unitarian minister is. He has been accustomed to have his position and powers defined. Not a thing will he find to tell him where a Unitarian minister stands in relation to his congregation. Accustomed to the exact opposite he cannot appreciate the beauty of our severely democratic system in which the minister possesses responsibility without official voice. It seems strange and nebulous to him.

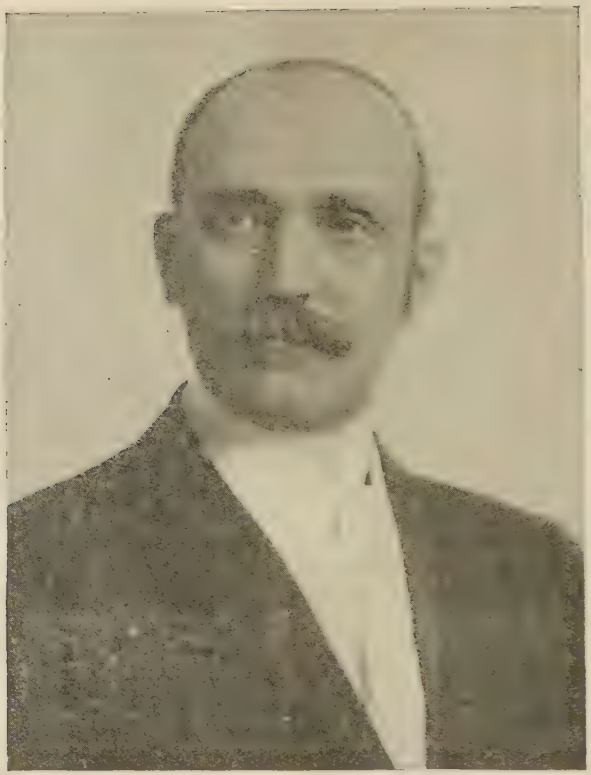
Moreover he notes our small numbers and slow growth, and somehow he feels that our lack of organization accounts for this in a large degree. He knows that intense independence may lead to divided units, and he fears the result of what his relations would be after having years of training under a totally different polity. To change from being the official head and leader in a church, where he directed the services, the Sunday School and music, and also had a voice as the presiding officer of the vestry, to being a mere employee where he has no voice officially, makes him naturally shrink from so radical and to him dangerous a change. To step from a position where one thinks only of his duty to his people, and has no worry over the tenure of his office, to a position where he must think of pleasing the people;—and unless he does his situation is jeopardized,—is a very serious matter, and not to be lightly considered.

Possibly he does not care for all the overweighed law and authority of Episcopalism; but he is equally sure that he does not care for pure democracy which to him is anarchy. He may easily recognize that Unitarianism on the intellectual side is the finest thing in the world; but on the economic side it may appear to him deplorably weak. He has not progressed sufficiently far enough to understand that our theological attractiveness has been helped by the freedom of our polity. This is apparent to those who have enjoyed the high moral relationship which obtains so finely amongst us, and which is contemptuous of Canon Law and severe denominational restriction.

I have put the case as it presents itself practically to him and not as expressing any view of polity myself: although I will admit that I have wondered if some form of polity less radical would not contribute to our growth without in the slightest interfering with our freedom and expression of thought. And do we have that perfect freedom under our present system or rather lack of system? How is it in case a minister's sermon runs counter to the notion of some bigoted but rich and influential parishoner? Our people are indeed fully justified in shying at any thing which appears like ecclesiasticism looming up in the distance; but it is not quite possible to go to the other extreme? Experience will ultimately tell; but while we are trying it out, we need not wonder that our liberal friends in other bodies where church polity and law are conspicuous factors are reluctant about making so radical a change, no matter what the strict ethical considerations may be in the premises.

To my mind Unitarianism is worth all the risk involved, and I write from experience; but not having observed this phase of the subject treated I offer these words as more than a possible explanation of what appears to many to be a strange ethical anomally.

"There is no life worth having which does not give as much as it can give, that is, as much as it can receive. It is not wrong in youth to take pleasure, but to take it and not give it is base."—*Stopford Brooke.*



Rev. William Henry McGlauflin

The New General Superintendent of the Universalist Church

WE are glad to present to our readers this month the face of a man who is to have a considerable part in the affairs of the Universalist church in this country, if expected things happen. The appointment of a General Superintendent by the General Convention of Universalists has been attended by much discussion and some differences of opinion among wise men, but the experiment seems thoroughly worth while, and a fortunate selection seems to have been made in the man who shall prove that it is worth while.

Rev. W. H. McGlauflin was born in Maine and received his early education in that state, taking his divinity course however at St. Lawrence University in Canton, N. Y. His first pastorate was in Allegany Co., N. Y., at Whitesville and Friendship, where he remained five years; his next pastorate was in Minnesota, his third in Tennessee, his fourth at Atlanta, Ga., where his conspicuous services in church building gained for him a wide denominational recognition. Three years ago he was called to the Superintendency of the work in the three states of Minnesota, Iowa and Wisconsin, and things accomplished there were the arguments which led to his appointment to the important office now placed upon him.

Dr. McGlauflin is evidently a man

of vigorous personality and exceptional gifts as an organizer. What he has to do is perhaps best indicated by this phrasing of his commission in the *Leader:*

"He is to supervise the spiritual interests of our church, and to promote its prosperity, by using his influence to stimulate the zeal and activity of our people; to secure unity and continuity of action on the part of our parishes; to encourage weak parishes; to revive dormant parishes; to remove causes of disaffection between pastors and parishes; to favor the appointment of State Superintendents and District Superintendents; to help pastors in their difficulties; and, so far as possible, to utilize all our ministerial forces, that our church may do its share of Christ's work in the world." As later summed up; 'Arbiter, Adviser, Conciliator, Inspirer General.' 'I venture to add', says Dr. Demarest, 'Not a Ruler!' "

We extend to Dr. McGlauflin a hearty hand of fellowship and most sincere good wishes. Every enlargement of the field of the Universalist Church is a virtual extension of our own borders as well, and every success scored by Dr. McGlauflin will count for us too. Is not this the spirit in which he and we will rejoice to work in our different fields, for a common cause?

The Joseph Priestley Conference

THE annual meeting of the Joseph Priestley Conference was held March 12 and 13th at the First Independent Christ's Church, Baltimore, Md.

Tuesday evening Rev. Chas. E. St. John gave his beautifully illustrated lecture on 'Our Advance Movement." The superb effect of the pictures, embracing not only the costly stone churches recently erected at Buffalo, Cleveland, Pittsburg, St. Paul and elsewhere, but also the simple frame structures at Swansboro, Bear Creek and White Oak,—such notable illustrations supplemented by Mr. St. John's earnest and eloquent story of the rise and growth of the Unitarian societies to which they with many others bore striking witness, inspired in all our hearts a renewed enthusiasm for missionary endeavors.

Wednesday morning at nine-thirty Rev. A. T. Bowser of Wilmington, Del., conducted a devotional service, leading the thoughts of the worshipper to the contemplation of the soul's immediate contact with God.

The unavoidable absence of the able President of the Conference, Mr. M. T. Garvin of Lancaster, Pa., resulted in the choice of Rev. F. A. Hinckley of Philadelphia, as the presiding officer. In the President's annual address which was read by Rev. A. R. Hussey of Baltimore, many admirable suggestions were embodied. It is proposed that the churches of the Conference shall celebrate in fitting manner the 175th anniversary, (March 13, 1908) of the birth of Joseph Priestley, the proceedings of said occasion to be published as a souvenir booklet. Mr. Garvin heartily commends to the attention of the Conference the aims of the American Unitarian Association in its church extension work and bespeaks for it the loving support of every church belonging to the Joseph Priestley organization. In stating our future policy the President concludes by saying that our ministers and laymen should sound with no uncertain voice the evils that beset our time, and when right and wrong in public life are up for judgment, there should be no doubt of the Unitarian position.

The Chairman of the Council, Rev. F. A. Hinckley, in his annual address, urged the churches of the Conference to a closer co-operation and fellowship. Since the isolation of individual churches makes impossible a frequent interchange of thought, the objects of the Conference should be three-fold: 1st. An opportunity of presenting together our ideas and ideals, and by such consolidation of influence, there may be gained new strength for the local church and increased power in fortifying each other in the work so vital, strong and inspiring which destiny has committed to our charge. 2nd. A comparison of notes and an exchange

of experiences for mutual helpfulness and service 3rd. The promotion of a larger fellowship whereby the individuality of the churches may be encouraged and the efficiency and vitality of the Conference may be strengthened.

The report of the Secretary and Treasurer, Mrs. J. T. Rorer of Philadelphia, followed Mr. Hinckley's address. A committee of three consisting of Rev. U. G. B. Pierce of Washington, Miss Mary D Sisson of Wilmington, and Rev. A. R Hussey of Baltimore, were appointed by the Chairman to nominate the officers for the ensuing year, said committee to make its report at the opening of the afternoon session.

The subject of the morning's discussion, "Constructive and Destructive Teaching," was opened by Rev. James H. Ecob of Philadelphia. Dr. Ecob traced the development of the teaching of Jesus and his followers who were considered fanatical and dangerous teachers in their overthrow of the old to make way for the new. Just as the destructive tendencies of one epoch become the constructive forces of another, so the superstitions, the cruelties and the follies of one age are brought down to the next. No generation has ever woven a wholly new pattern. We are still half buried in the theological beliefs of the past, clinging with tenacity to inherited custom and venerated institution, unheeding the prophetic spirit which bids us "clear the ground and destroy the enemy."

Rev. Oscar B. Hawes of Germantown, was the second speaker, drawing the attention of his hearers to a different phase of the subject. "Whatsoever thy hand findeth to do, do it with thy might." With our consciences alive to our highest ideals, we must use all the power we have in doing God's will. As physical force in the universe fulfills a mighty purpose, so we must use every ounce of force at our command, yea, guns and cannon if need be, to uphold some great ideal and lofty principle. The different new points made emphatic by the above speakers elicited an interesting discussion in which Rev. U. G. B Pierce, Rev. Chas. E. St. John, Rev. Israel S. Leiby, Rev. A. R. Hussey and Judge Thomas J. Morris participated.

At one o'clock the Conference adjourned to enjoy the gracious hospitality of the Baltimore parish. At two-thirty the Conference resumed its business session, hearing the report of the Nominating Committee as follows: President, Mr. M. T. Garvin, Lancaster, Pa.; Secretary and Treasurer, Mrs. J. T. Rorer, Philadelphia; Chairman of the Council, Rev. F. A. Hinckley, Philadelphia. The report was unanimously adopted. Mr. Hussey then presented the cause of the proposed new church at Lancaster which he commended to the positive devotion and Christian co-operation of every church within the Conference. Mr. St. John added a word of re-enforcement to Mr. Hussey's zealous plea for a generous support of the Lancaster society.

Addresses of the afternoon on "The Corporate Conscience" were delivered by Mr. Joseph C. France and Mr. Geo. Whitelock of Baltimore, whose wide legal experience entitled their opinions to thoughtful consideration. Mr. France asserted the prevalence of a popular opinion, both extensive and intensive that corporations possess an inherent capacity for evil and mischief, that the corrupting influences of a corporate body are far-reaching. In outlining the conditions which give rise to this popular conception, the speaker aimed to show the differences existent between individual and corporate responsibility, proving by his discriminating analysis that modern progress is indissolubly linked with the corporate idea. In the concentration of capital the term "soul-less" defines a well-recognized attitude of corporate life. The only conscience of the corporation is the conscience of the managers who share the distribution of governmental power and this division of responsibility lessens the keenness of the individual conscience. While acknowledging the necessity of corporations in the conduct of the affairs of the world, Mr. White-

lock was deeply sensible of the flagrant wrongs which result from the mal-administration of an unscrupulous directorate. More and more, however, the people are demanding higher ideals of justice and honor in the organization of capital and nothing but the fear of the public conscience will save us from the evils of corporate mis-management free from the pernicious forms of corporate graft such as the "freezing out" of the minority, franchise stealing and political chicanery. To eliminate therefrom all debasing tendencies and to arouse the sense of diluted responsibility which is the tap-root of all corporate evil is not the work of legislation, however drastic its measures. The panacea, if such there be, is in the quickening of the individual conscience and in strict enforcement of laws which we now have.

Mr. Whitelock's views were practically in accord with those of his colleague, Mr. France. Affirming the non-existence of a corporate conscience he enjoined a personal conscience which neither legislation nor the stringent exercise of executive power can eradicate. The speaker's concluding emphasis was on the effectiveness of judicial tribunals in ensuring safety against corporate aggression and arousing highest moral sense of the people.

A vote of thanks was extended to the members of the First Independent Christ Church for their very generous entertainment of all visiting delegates.

Adjourned.

MABEL M. RORER, Sec'y.

An Organ Offered

A letter from one of our churches which has recently introduced a pipe organ into its building states that their reed organ previously used which is in perfect condition may be had by some younger society "just starting in" for an almost nominal sum. This organ when new six years ago, cost $875 and gave constant satisfaction. The Secretary of the Conference of the Middle States and Canada, (104 E. 20th St., New York) will be glad to answer all inquiries regarding it.

Southern Conference

IN the month of May, Tuesday, Wednesday and Thursday, the 7th, 8th and 9th, the Southern Unitarian Conference is to meet at Chattanooga, Tenn. In the work of fostering the Liberal Religious Faith in the Southern States, this annual conference is an event of importance and serves to remind the few isolated churches of the South of their common faith and bond of fellowship. Provision will be made for the entertainment of all visiting delegates and friends and it is hoped that a goodly company of the faithful will be in attendance. Those who are to be present will notify Rev. Charles N. Myers, 11 McCallie Ave., Chattanooga, Tenn. Some fifteen representative clergymen and speakers of our Unitarian denomination have signified their intention of attending, among them Mr. Horton of Boston, Mr. Jenkins Lloyd Jones of Chicago, Dr. Rush Shippen of Atlanta, Mr. Ramsay of Louisville, Mr. Gray of Charleston, Mr. H. E. Gilchrist of New Orleans, Mr. Ham of Dallas, Mr. Coleman of Jacksonville, and others, and by reason of the central location of Chattanooga a large and enthusiastic conference is expected. The full program has not yet been definitely arranged but at the platform meeting on the evening of May 9th short addresses will be delivered by Dr. Rush Shippen of Atlanta, Ga., subject "Service, the Secret of Success"; Rev. Albert Coleman of Jacksonville, Fla., "A Unitarian Paradox"; Rev. Clifton Gray, Charleston, S. C., "Honesty in Religion"; Rev. Wm. Ramsay, Louisville, Ky., "Our Mission in the South".

Let every minister present the matter of this Conference to his people and urge a large attendance.

"Call it happiness or call it blessedness, the life whose end is Righteousness is a life which satisfies; its ways are the ways of pleasantness, and all its paths are peace."—*Rufus Ellis.*

"Amongst Ministers"

NOTE—We wish to have this register as complete as possible and cordially welcome information from any source which can help us make it so.

CALLS.

Rev. Alfred K. Shurtleff of Chelmsford, Mass., to the church in East Boston, Mass. Mr. Shurtleff also received a unanimous call to the Parkside Church in Buffalo, but has accepted the invitation to East Boston.

RESIGNATIONS.

Rev. John A. Savage from the pastorate of the church in Medfield, Mass., to take effect in June.

ADMITTED TO FELLOWSHIP.

February 1st. Rev. Paul S. Bandy of Red Lodge, Mont., from the Congregational Church.

February 14th. Rev. George L. Thompson of New York City, from the Universalist Church.

February 23d. Rev. Israel S. Leiby of Glen Rock, Pa., from the German Reformed Church.

March 6. Rev. Samuel C. Weatherly of Thessalia, Va.

March 6th. Mr. George B. Spurr and Miss Elizabeth E. Maynard, of the Meadville Divinity School

March 18th Rev. George Gilmour of Philadelphia, from the Congregational Church.

March 18th. Mr. Daniel R. Freeman of New York, (student at Union Theological School) from the Methodist Church.

Are Church Fairs Justifiable?

One of our ministers recently caused a commotion in his own community and some discussion beyond, by insisting that church fairs involved a species of graft, and that he preferred to earn a portion of his salary by working in a foundry to having the women of his church raise money in this way. And to make good his principle he actually gained consent of his people to enter into such a relation of employment for a part of his time in lieu of such part of his salary as had come through these means.

Is his position well-taken? Many of our ministers are keenly interested in the issue, and some have consented to contribute their views to this department of THE UNITARIAN.

We naturally begin our Symposium with the words of the man whose stand at Pittsfield, Mass., turned our mind to this problem.

REV. EARL C. DAVIS,
Minister of the church in Pittsfield, Mass.:

The spectacle of a cripple displaying himself in public for the purpose of arousing sympathy, and receiving alms, has a tendency to stir feelings of contempt and repulsion rather than feelings of sympathy and helpfulness. One turns away from such a beggar because of the very fact that he is degrading his manhood by this wanton display of physical infirmities. On the other hand even the feeblest attempts upon the part of an unfortunate to help himself by some manly effort at once arouses our sympathy and we are compelled to lend a hand.

One hears overmuch in one way and another about the incompetancy of the church, and its lack of grip upon the really pressing problems of the times. I do not know that this question is any more pronounced to-day than it ever has been. Yet among certain people the impression obtains that the church is a sort of parasite which clings to society, and manages in one way or another to suck a living from the body to which it clings. No attempt is made by society to remove this parasite so long as it does not demand too much nourishment, for it seems to soften somewhat the hard lines of social morality. I am not sufficiently acquainted with general conditions to pass judgment upon this opinion.

But one may say that the manner in which the churches crawl about begging and brow beating and dragging themselves in the dirt to raise money to pay running expenses, and increase the fund for missions, goes very far in support of the assertion that it is a parasite. To me such methods of raising money put the church in very much the same light as the cripple who displays his infirmities before us, sacrificing his self respect for a few pennies. Harold Hoffding says, "Religion was once the pillar of fire which went before the human race in its great march through history showing it the way. Now it is fast assuming the role of the ambulance which follows in the rear and picks up the exhausted and the wounded. But this too is a great work. It is, however, not sufficient; and when religion has disburdened herself of all her dead values, she will once more, in intimate associations with ethics, rise to be a power which leads men forward."

A man who as a beggar degrades his manhood can hardly become a leader of men in the realization of manhood's ideals. A church which sacrifices its integrity and respect by prostrating itself as a beggar before society can hardly become the leader in realizing humanity's ideals. It is much easier for the camel to go through the eye of a needle.

Rev. Frank L. Phalen,

Minister of the Fairhaven, Mass., Unitarian Society:

Any honest and honorable method of raising money for a church or for any other cause seems to me legitimate, ethical, right.

In different localities tastes and customs differ and what is desirable or expedient in Maine may not appeal to the parish in San Francisco. Unless fairs, suppers and entertainments can be shown to be wrong in themselves it seems an impertinence to rail against them. It is a matter of taste quite independent of ethics or religion—for although "the Kingdom of God is not eating and drinking", yet eating and drinking and the social and friendly associations involved in fairs and entertainments are interests of value not to be despised nor abandoned at the nod of those who follow not that way.

I am in favor of the church fair and the church supper and every other use of the church which brings men and women together not only for prayer and for praise but for every other expression of our human life.

This advocacy however is not to be taken as a commendative of every method now in use in our churches to raise money; but surely no good Unitarians anywhere would approve the use of questionable methods for any purpose.

Rev. A. P. Reccord,

Minister of the Church of the Unity, Springfield, Mass.:

I see no inherent inconsistency in the method of raising money for the support of churches by fairs, bazaars, etc. Whether or not they are wise and expedient depends entirely upon local conditions The ideal method is to have the expenses of the church met directly by contribution from the members of the society, either in the form of pew rentals or subscriptions or both. Few churches in which such a method is practical, are tempted to resort to indirect methods.

In some of our smaller churches, however, the "Fair" still seems to be a necessity. Many will contribute articles which represent little money but much labor and which can be sold for far more than the contributor could give in cash. Such co-operation between those who have labor to sell and those who have money with which to buy is perfectly legitimate.

Attempts to substitute a subscription paper for the customary "sale" are often successful in the first year or two, while the memory of the last sale still lingers, but time casts the shadow of oblivion over the exhausting labor and other disagreeable features, the thought

of the prevailing sociability returns as pleasant memory, the contributions decrease in number and amount and soon the announcement of another "Fair" is hailed with acclaim. This is no fanciful picture but an actual occurrence which has many a parallel in the experience of other ministers

It should be needless to say that a Church Fair should be free from such objectional features as raffles, lotteries, selling on shares, etc., and also from the petty persecution of local merchants which tends to make the name of the church a by-word and a reproach. Selling articles on commission should also be prohibited as resulting in a minimum of profit and as diverting to the consignor money which the purchaser intends to be devoted directly to the church.

In brief, if a church is able to dispense with its annual or occasional "Fair" well and good. If not, well, but not so good.

Rev. Marion F. Ham,

Minister of the church in Dallas, Texas:

Your question, "are church fairs and other similar methods for raising money by indirect means for the support of churches, wise or expedient, or consistent with the fundamental ideals which underlie the cause of religion" touches a taut string in my mental makeup which always vibrates on this subject. I cannot believe that these methods for "raising money" to promote the cause of religion are wise or expedient. Certainly they are not consistent with the fundamental ideals which underlie the cause of religion. All things considered I am deeply impressed with the idea that they are not necessary. Conforming to the general custom we have come to look upon them as a part of the church machinery, and as a minister I submit to them without comment; but I have long been of the opinion that they are detrimental to the fundamental principle of religious organization. As a rule we contribute so much to a sale or a fair, or we beg our friends to do so; then we go to the sale or the fair and buy the things we contributed or beg our friends to buy what they contributed, which of course, causes us to go home and wonder why religion demands things of us which would be ridiculous in politics or business or social intercourse.

As a social feature of church life, the fair has its uses. It serves to make Mrs. Smith better acquainted with Mrs. Brown. But all this could be accomplished at a social gathering which had just this for its express purpose.

I am old fashioned enough to want the church to stand for something which people consider valuable. When we place it upon this level we have the right to demand that people who want it and feel the need of it shall support it in a business like way. It is better in the long run to keep the matter upon this basis by insisting upon every one connected with a church doing his full duty in the way of financial support. If we cannot raise enough money in this way to meet actual expenses then we must do what any thrifty housewife does in such an emergency—reduce expenses until the income meets the emergency. If both minister and membership are willing to do this the problem is solved.

Rev. Elizabeth Padgham,

Minister of the church in Rutherford, N. J.:

Church fairs and other similar methods for raising money by indirect means for the support of our churches, are certainly not consistent with the fundamental ideals which underlie religion, for ideally the question of money should not be considered in the work of religion; ideally the church should not be forced to make of its members committees to raise money. But practically churches must be supported by money in order to exist and carry on the legitimate labor demanded by the spirit of true religion, and until

people regard it as a privilege and opportunity to give freely of what money they individually have to these religious associations which they themselves form to work for the highest welfare of mankind, until they care enough to really see to it that the church is able to give itself wholly to the work of trying to make the kingdom of justice, truth and righteousness a reality on earth, ways and means for the raising of money will have to be devised.

Fairs and similar methods are the ways and means that the women of our churches take to enable themselves to contribute their share toward the upbuilding and support of our religious bodies. Few women are economically independent, and until this condition is the rule and not the exception among women, they will feel obliged by their real interest in the work of the church to see to it that in some way they can raise the needed money to supplement that which their husbands or fathers give; for these voluntary subscriptions do not defray the necessary expenses of the majority of churches.

The sociability of fairs, suppers, etc. is good, but not the strain to make the needed sum of money. Yet I have not heard of any more efficient way to raise that which is necessary to conduct the affairs of the church as they must be conducted in a businesslike manner, on business principles, free from debt.

Rev. E. C. Butler,

Minister of the First Church, Quincy, Mass.:

The answer to your question depends somewhat upon one's conception of the church or the ideals of the religious life. I will say, however, that personally I am opposed to anything that tends to commercialize either the one or the other.

Rev. Henry C. Parker,

Minister of the church in Woburn, Mass.:

To the question, "Are church fairs and other similar methods for raising money by indirect means for the support of churches, wise or expedient, or consistent with the fundamental ideals which underlie the cause of religion?" I answer without mental reservations, yes. All the churches in our city have fairs, and my observation is that they more than pay for themselves in the way of social opportunity. Apart from the money raised, it would be a distinct loss to both the churches and the community to have them given up. More inter-denominational fellowship is developed by them than by any other means.

If a church is able to do so, it should pay its running expenses by pew taxes and subscriptions; but in that case it should have fairs and entertainments for benevolent purposes. Without doubt a church loses something in the way of dignity and moral influence if the community has the impression that it has to be continually "on the hustle" and holding "shindies" of one kind or another in order to live. But there is something worse than this, and that is the reputation of being dead while it has a name to live. This it is sure to have if there be no activities beyond the Sunday services. Young people will turn from it as from a shrouded corse.

As a rule, churches give more for the money in suppers, sales and entertainments than is given elsewhere. It often costs individual members ten dollars by this means to get one for the church. But this does not matter; the church would not get the one but for this expenditure, and it does the givers good to part with the ten in order to get the one. It educates them into the habit of giving; it puts money in circulation that otherwise might be hoarded up where moth and rust corrupt and thieves break through and steal.

And how the turning of the proceeds of a happy gathering to the support of the church can be "inconsistent with the fundamental ideals which underlie the cause of religion" is hard to see. We should say, rather, that money thus secured was blessed both in the getting and the giving.

Notes From the Field

EDITOR'S NOTE—We welcome to this department news-notes from every corner of the Unitarian world. We desire actually to prove ourselves national,—(and for two nations, for Canada counts one) by the comprehensiveness of our field survey. We wish that our churches in the West, and in the South, and in Canada, and on the Pacific Coast might realize that in a sense their news *is more important and interesting* even than that from the older parts of the country; for it represents an ever-increasingly significant direction in our denominational development. All matter should be in our hands by the 20th of each month to insure publication in the next issue.

New York Notes

At last we may say again that every pulpit in greater New York and its immediate vicinity is filled—and well filled. In Brooklyn the satisfaction grows in the Second Church with the strong ministration of Rev. C. S. S. Dutton, who began his pastorate in the fall; and the turn of the tide at Flatbush which has attended the coming of Mr. Harvey is unmistakable. Rev. John Haynes Holmes at the Church of the Messiah is strengthening his hold on a very difficult situation every week and drawing together a notable congregation; while across the river on the New Jersey side, the coming of Rev. Charles Graves to Passaic and Ridgewood the first of this month presages a new turn of activity there.

The missionary movement at Flushing, L. I., takes its second step in development by assuming morning services, with an efficient and attractive young man in charge. This is Mr. Arthur H. Sargent, a student of Union Theological Seminary, whose energy and devoted spirit combined with real gifts of ministry are making his work tell for good. Mr. Sargent was a student at Meadville School last year, but although a Unitarian, preferred to continue his courses in the heart of a great city.

The Woman's Alliance of the church of the Messiah held a most successful sale March 15, netting about $400 in behalf of their fund used for Alliance Missionary purposes. This Alliance has certainly been one of the most helpful in our body to the causes of young churches and new movements within our Conference and outside too.

The New York Sunday School Union united with the New York Universalist Sunday School Institute for a joint meeting held at the Horace Mann Teachers' College March 13th. The attendance was not large owing to inclement weather, but the program was well presented. In the afternoon Rev. Thomas R. Slicer spoke on "The Literature of Religious Education," and Miss Josephine L. Baldwin of Newark, N. J., gave an address and "demonstration" on "the Elementary Teacher's Field" full of good suggestion. The main address of the evening was by Rev. R. M. Hodge D. D. on "Lesson Plans" which was followed by a "Question Box" conducted by A. R. Tillinghast, minister of the church of the Eternal Hope (Universalist).

The Fourth Brooklyn Church (Flatbush) is watching with eagerness the rising of its new building, which will be its home before many months. The plans first agreed upon are to be extended in building, new hopefulness in he development of parish conditions making such action wise.

The church in Ridgewood, N. J., is to share with Passaic the ministry of Rev. Charles Graves, holding services in the afternoon after April 1st.

Rev. Anthony T. Mills, of our fellowship, has become associated with Rev. Frank O. Hall D. D. at the church of the Divine Paternity as assistant pastor.

The New Jersey Unitarian Men's Club held a most successful "Ladies' Night" at the Hotel St. Denis in New York March 4th with an attendance of seventy-two. The theme of the evening was "Longfellow, the Good Layman," which was introduced with much wit and reason by Rev. Edgar S. Wiers of Montclair, who took his text from the insinuation of a recent English critic that Longfellow was the poorer poet for being so faithful a church goer. Rev. Samuel M. Crothers D. D. of Cambridge, Mass., was the guest of honor, and his address was a rare delight. Rev. W. R. Hunt of Orange, called up suddenly to fill a vacancy

on the program, also said things worth hearing in a very bright and forceful manner. Mr. Joseph P. Lincoln of Hackensack, who writes good books about Cape Cod doings and people also, knows how to play the Toastmaster with charm and wit, and presided over the meetings with facility and grace.

Reformed Christian Church
Barneveld, N. Y.
Rev. Charles Graves,
Minister

General regret is heard on all sides over the resignation of Rev. Mr. Graves to accept a call to Passaic, N. J., and the society realizes the difficulties that confronts it in securing a pastor capable of maintaining the high standard Mr. Graves has established in the pulpit. A thorough student and brilliant writer, he has given his congregation fine discourses. His active work in the Unity Club, a literary society of young people of this vicinity, has been very efficient, and has impressed the members with his intellectual attainments. His part in the social life of the village will be sadly missed, as will that of Mrs. Graves. Mr. Graves came here in August, 1901. In 1903 he planned a celebration of the 100th anniversary of the church, and compiled a comprehensive and interesting history of the society, which was published in an illustrated volume under the title, "A Century of Village Unitarianism."

Unity Church
Montclair, N. J.
Rev. Edgar S. Wiers,
Minister

This has been a most profitable year for this church in many ways. Besides doubling its contribution to the A. U. A. and its contributions to local philanthropies ninety per cent., it is just completing the raising of $3000 to pay off its remaining indebtedness to the Building Loan Fund, anticipating by six years the payment due.

Mr. Wiers is now giving a most inspiring course of sermons on "Epochs of Life" his topics being: I. Idealization. II. Disenchantment. III. Dispair or Hope.

A most interesting adjunct of the Sunday School is a "Conversation Class" made up of older members of the school. Some of the topics for March indicate its scope: March 3, "What is the Office of Self-Control?" F. A. Dibble, leader. March 10, "The Ethical Value of Astronomy." Opening Address by A. B. Turner, Ph. D., of the University of New York. March 17, "The Ethics of Life Insurance, the Management, the Insured, the Public." Opening Address by B. R. Rose. March 24, "Mental Science." Opening Address by Miss Tubby. March 31, "Self-Valuation." W. W. Ames, leader.

At the Unity Club meeting of March 6 Mr. Wiers gave a thoughtful address on Thomas Hardy. March 12 Mr. Jas. A. Robinson gave a Fireside Talk on the Pre-European Occupation of the Philippines and at an open meeting March 27 Mr. Rollo Ogden, editor of the N. Y. Evening *Post*, spoke on the "Ethics of Journalism."

The young people of the church held a unique entertainment March 8 which was called a Shadowgraph and Fireside Party which was a great success.

First Congregational Church
Rowe, Mass.
Rev. M. B. Barnard,
Minister

Our minister, Rev. M. B. Barnard, has got out a program of the year's work in the Church, Sunday School and Alliance showing what she has aimed to do and she has carried out her part faithfuliy. It has been a successful year in many ways. Owing to sickness in January and February the Alliance has not met as frequently and carried out their part wholly, but it was no fault of the pastor's. All are rejoicing that spring is nearly here; that means much to country people; to us it is doubly welcome, for now the work can soon be begun on the new church and we long for its completion. Contributions towards building, furnishings, memorial windows, memorial tablets, etc., are coming in from friends far and near. All want it to be a truly memorial church. It is to be placed where the old Orthodox church (now called Union Hall) stands. Our services have been held there for over a year but Miss Barnard preached there last Sunday for the last time and it will soon be moved into an adjoining lot. We do not have services anywhere until the 14th of April, as she takes this time of the year for her vacation, when the weather and traveling are not favorable in the country. Last Sunday she preached a fine memorial sermon to Rev. Preserved Smith, the first Unitarian minister in Rowe. It is his grandson who has given $4,000 for the new church. That seemed to us a very large sum and nearly took our breath away but since the architect has drawn his plans we found more could be used, so we have devised numerous ways of earning money, the last has been a very successful rummage

sale, and quite a sum realized. Our success in everything is all due to our energetic minister.

First Congregational Parish
Kingston, Mass.
Rev. C. Y. DeNormandie,
Minister

February 16 was the eightieth birthday of the minister of this church, and his ministerial friends of the Plymouth and Bay Conference besides other ministers of other denominations remembered it, gathering in goodly number at his home, and sharing together a delightful dinner. While there a gift of $180 was made bearer of the affections and good wishes of his brethren and pleasant and truthful things said in his appreciation by those present.

Mr. DeNormandie has been pastor of this church since 1872. He was graduated from the Meadville School in 1852, took his first settlement at Brooklyn, Conn., where he remained for four years, was then pastor of the church in Fairhaven thirteen years; preached in Laconia, N. H., two years and then came here. Incidentally he conducted in Wilmington, Del., the two services in 1866 which made the beginning of our vigorous church in that city.

Bell Street Chapel
Providence, R. I.
Rev. A. G. Singsen
Minister

This church celebrated on Friday evening, March 15, the first anniversary of Rev. A. G. Singsen's pastorate. The year has seen such increase in membership, such an awakening spirit of loyalty and zeal and such a growth from confidence in the new pastor to warm affection for him that the occasion proved rich with joy and feeling.

Unity Church
Hartford, Conn.
Rev. J. T. Sunderland
Minister

Mr. Sunderland who has visited nearly every spot in Palestine connected with the life of Jesus, and who spent Palm Sunday and Easter at the Mount of Olives and Jerusalem, gave two special Sunday evening lectures appropriate to the Easter season as follows: March 17, "Jesus in Galilee. The Wonderful Ministry." March 24, "Jesus at Jerusalem. The Great Tragedy." The lectures were finely illustrated with stereopticon views.

Youngstown, Ohio, and
New Castle, Pa.
Rev. Wayland L. Beers
Minister

Very inspiring services were held in both of these communities Sunday, March 3, for the installation of Mr. Beers. In the morning at New Castle, President Southworth of the Meadville Theological School preached the sermon and Rev. Mr. Faulke of the Methodist church giving a cordial address of welcome. In the evening, at Youngstown, Rev. Minot O. Simons of Cleveland, O., proached a most notable sermon; President Southworth gave the charge to the minister: Rev. W. H. Fish of Meadville, gave the prayer of Installation and Rabbi Grossman gave welcome to the city.

Champlain, Ill.
Rev. A. R. Vail
Minister

The young society in this important city, the seat of the University of Illinois, has taken a most vigorous start with a subscription of nearly a thousand dollars towards the support of its minister, though but recently organized. Mr. Vail is a recent graduate from Harvard Divinity School and a young man of much winsomeness and zeal. Thirty-one persons signed the covenant at the first meeting. The congregation is drawn largely from the faculty and students of the University, though the number of townspeople is steadily increasing.

Church of the Messiah
St. Louis, Mo.
Rev. John W. Day
Minister

Contracts for the new church have been let and ground will have been broken before the publication of this notice. The estimated cost is $80,000 and counting the sum received for the church sold last summer, seven-eighths of this sum is already assured, the appeal for subscriptions having been issued only a fortnight ago, which warrants good hope that the building will be completed free of debt. The location is in the most advantageous situation in the city, in a group of important public buildings on Union Ave., which extend from Delmar Ave. to the Suburban track. Our lot is one block north of Delmar Ave., which is the main east and west artery of the city, on the northeast corner of Morgan St. The architects are Mauran Russell and Garden, who are also building two other churches in the vicinity, and the senior member of the firm is President of our board of Trustees. It is expected that the church will be completed in the course of another season. The memorial windows and tablets taken from the former church will be placed in the new church.

Church of the Unity
St. Louis, Mo.
Rev. G. R. Dodson
Minister

Our great cities seem to become more and more alike. All are providing themselves with the appliances of civilization, all are

becoming cosmopolitan, and in all our churches have to face similar problems. The population of St. Louis is increasing so rapidly and residence districts are so quickly handed over to business and manufacturing interests, that a church that is well located is, in a few years, miles and miles away from the homes of the congregation. The Church of the Messiah has secured a new location and is about to begin a sixty thousand dollar building. The Church of the Unity is still operating at long range, but the loyalty of its people is such that the disadvantage is not as great as one might suppose. As in other cities, too, we have two or three very able and interesting preachers in strong orthodox churches preaching a gospel with which liberals can find little fault. They minister to great numbers of people whose minds are hungry and awake, but who are extremely reluctant to take an avowed liberal position. We are glad they are here although we are unable to use their methods. The Church of the Unity has a noble tradition and one can feel yet the influence of the spirit of Rev. J. C. Learned, who was minister for the first twenty-three years. The church continues its work because it has a message, and because it knows it can make a definite and important contribution to the spiritual life of this city. Of the events of this year, one is the rather surprising amount of interest which has been shown in the Unity Club's course of study of the Higher Criticism, and especially in that part of it which dealt with the Hebrew Prophets. The theme actually seemed to be a living one and the interest has been enforced and sustained.

Green Bay, Wis.

At the adjourned annual meeting of the Union Congregational Church a new constitution was adopted. The old instrument was complicated and had some doctrinal bias, though it was not necessary for one to affirm any form of belief to join the society. The new constitution makes church membership possible by signing the constitution, or a public profession of faith in the covenant which asserts the religion of Jesus—love to God and man. At this same meeting Rev. Wilson M. Backus was released from his engagement with the church that he might return to the work of the Secretaryship.

Palo Alto, Cal.
Rev. Sidney P. Snow
Minister

The people of this church by local subscription have bought a lot of land adjoining the lot upon which the new church building is now going up. This step was taken for protection and to give room for the additions to the church which will be needed just as soon as the building is occupied. There are 111 adult members exclusive of students, a Sunday School, Bible class, Alliance, Unity Club, and Men's Club. The minister has preached twice at College vespers and took part in the baccalaureate services. He is in close relation with the other ministers and churches of the community.

Birmingham, Ala.

Unitarian services were begun in this city last November by Rev. Chas. T. Billings of Lowell, Mass., who was sent by the A. U. A. as a Billings lecturer. The outlook was so encouraging that the first of January Rev. D. C. Limbaugh was placed there to have the movement in charge and the indications of permanent success are very promising,

First Parish
Dorchester, Mass.
Rev. E. R. Shippen
Minister

The exercises connected with the presentation of the Eliot chair by the Dorchester society, to the First Church in Roxbury, Boston, took place in Roxbury on the evening of March 17, and were of remarkable interest. The audience was very large and the whole occasion of much significance and beauty. The historical address was given by Rev. Jas. De Normandie, pastor of the church, and the presentation was made by Rev. Eugene R. Shippen of the Dorchester church. A copy of the new Indian Bible was on exhibition and also a curious biography of the famous Apostle written in Greek. The occasion also marked the twenty-fourth anniversary of Dr. DeNormandie's pastorate.

New Books

MODERN POETS AND CHRISTIAN TEACHING: six volumes already published; TENNYSON, by William Emery Smyser; ROBERT BROWNING, by Frank C. Lockwood; MATTHEW ARNOLD, by James Main Dixon; GILDER, MARKHAM AND SILL, by David G. Downey; SIDNEY LANIER, by Henry Nelson Snyder; LOWELL, by William A. Quayle. New York. Eaton & Main. $1.00 net each.

A very laudible purpose is behind this attractive series, and in the main it has been most excellently satisfied. Although none of the writers are men of wide distinction they are all manifestly men of literary discernment

and discriminating scholarship. Their task has been to put, each into his small volume, an interpretation of the spirit and work of his poet in relation to the fundamental faiths of the Christian religion from a rather definitely evangelical point of view. It is to the credit of these men that the result has been in almost no case offensive. More than one of these authors treated of has been conspicuously not evangelical; yet with one possible exception the treatment has been sympathetic, generous and discriminating. The exception perhaps is the volume on Matthew Arnold which has many good pages and many marks of careful analysis, but which has proved not a wholly congenial subject to Mr. Dixon. To us the most satisfactory volume in the series is Snyder's "Sidney Lanier". There is vision in his estimate of Lanier's faith: "However hard we might find it to state in definite terms just what Lanier believed, one is unfailingly conscious that his face was toward God, wistful yet trustful, and that his soul was strong with the sense of divine commission". We find on another page what may well be taken as the text about which this unique series of literary studies has been devised. "With the possible exception of Browning none of the leading men of letters are quite free at times from a hesitant mood, and give themselves over to, if not actual unbelief at least, to a more or less flabby uncertainty." It is to counteract the influence of this shocking tendency of modern literature, by throwing into sharper relief the elements of faith to be found in great poets that these men have written. Their intention at any rate is good! Mr. Quayle's "Lowell" is pleasant reading, and the fact that the poet was a Unitarian has seemed to bring no embarrassment to his sympathetic interpreter.

Every Day Ethics: by Ella Lyman Cabot. New York. Henry Holt & Co.

"My aim in this book", says Miss Cabot, is to take up the living issues already present to girls and boys of thirteen to eighteen and to work out thoroughly the problems which they themselves have begun to feel and discuss, but which they rarely carry far * * * I want this book to be a cluster of glowing experiences, fresh with their own meaning".

This is a very wholesome and invigorating ideal and the author has had much success in realizing it. Her conceptions are vivid and definite: they are presented clearly and interestingly; her common sense is obviously robust and her imagination at once fertile and rational. Possibly some might quarrel with her basic philosophy of ethics; we confess that it does not wholly satisfy us. Moreover, while the use of illustration is naturally and logically sequent, and of a sort to appeal to youthful imagination, we suspect that most young people like to "get at" a point a bit more promptly than the author usually permits them. But on the whole the book must prove a most useful one,—well adapted for the schoolroom, for which it is primarily intended, but hardly less for home-reading where the average parent will lose nothing by looking over the shoulder of the child as he reads.

"The Critics vs. Shakespeare. A Brief for the Defendant." By Francis A. Smith. The Knickerbocker Press, 1907.

The author of this little book acts upon the assumption that practically all the critics of Elizabethan drama have entered into a conspiracy to defraud Shakespeare of his just fame. He has collected opinions of many writers from Ben Johnson to Prof. Barrett Wendell to prove how mistaken the critics have been. Some of these opinions now sound ridiculous enough, as that of Dryden who sad: 'He (Shakespeare) is many times flat, insipid, his comic wit degenerating into clenches, his serious swelling into bombast." Mr. Smith has expressed his own views of these critics with rather incoherent vehemence, and is unwilling to admit that Shakespeare ever borrowed from, or was influenced by anybody. His attitude can hardly be called judicial; he is a special pleader. That is not the way of the true scholar, and his volume will have little weight with serious students.

The New Art of an Ancient People: the Work of Ephraim Mose Lilien, by L. S. Levussove: New York. B. W. Huebsch: Boards 75c.; limp leather, $2.00.

Ephraim Mose Lilien is a young Hebrew artist and illustrator whose life story is full of drama, and whose artistic work is instinct with romance and fine feeling. Mr. Levussove is an enthusiastic admirer who tells the story and interprets the art in an interesting manner: and the publishers have made the little volume very attractive and beautiful in its outward form.

Books Received

"Morals in Evolution: A Study in Comparative Ethics" by L. T. Hobhouse. 2 Vols. New York. Henry Holt & Co.

"The Steps of Life" by Carl Hilty. Translated by Melvin Brandow, with an introduction by Francis Greenwood Peabody; New York. The Macmillan Co. $1.25 net.

"Freedom in the Church, or the Doctrine of Christ," by Alexander V. G. Allen. New York. The Macmillan Co. $1.50 net.

"The Ministry of David Baldwin:" a Novel, by Henry Thomas Colestock: New York. Thos. Y. Crowell & Co, $1.50 net.

"The Religious Value of the Old Testament in the Light of Modern Scholarship" by Ambrose White Vernon; New York. Thomas Y. Crowell & Co. 90c. net.

"Christ's Secret of Happiness," by Lyman Abbott; New York, Thomas Y. Crowell & Co. 75c, net,

$150,000

At the Annual Meeting of the American Unitarian Association, held in Boston last May, the following resolution was passed:

"*Resolved*, That, recognizing the unique opportunity for a forward movement in the work of our Association, the delegates pledge our churches to the effort of raising $150,000 during the coming year for the purposes of the American Unitarian Association, and that a committee of seven be appointed to cooperate with the officers of the Association in this endeavor."

The raising of this fund will **mean :—**

More churches throughout the land in which the liberal gospel shall be spoken vigorously, straightforwardly and with wholesome optimism.

More communities quickened and inspired by a gospel that makes for good citizenship, good neighborship, and high ideals of business and social life.

More souls emancipated from the burden of ancient dogma, and given the glad privilege of the larger faith.

More young people saved from the blighting alternative of adherence to theologies not in tune with the spirit of the times, or indifference to all religion, because of their alienation from the churches of their earlier acquaintance.

Are not these things worth while?

The following committee has been appointed to conduct the enterprise of raising this fund:

CARROLL D. WRIGHT, Chairman
HENRY D. SHARPE, Secretary
WILLIAM HOWELL REED
AUSTIN S. GARVER
MINOT OSGOOD SIMONS
EMMA N. DELANO

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RELIGION is not a theory but an experience. The soul is an explorer for reality, and its exploration is its experience, and its experience is its life. This is religion.

—THOMAS R. SLICER.